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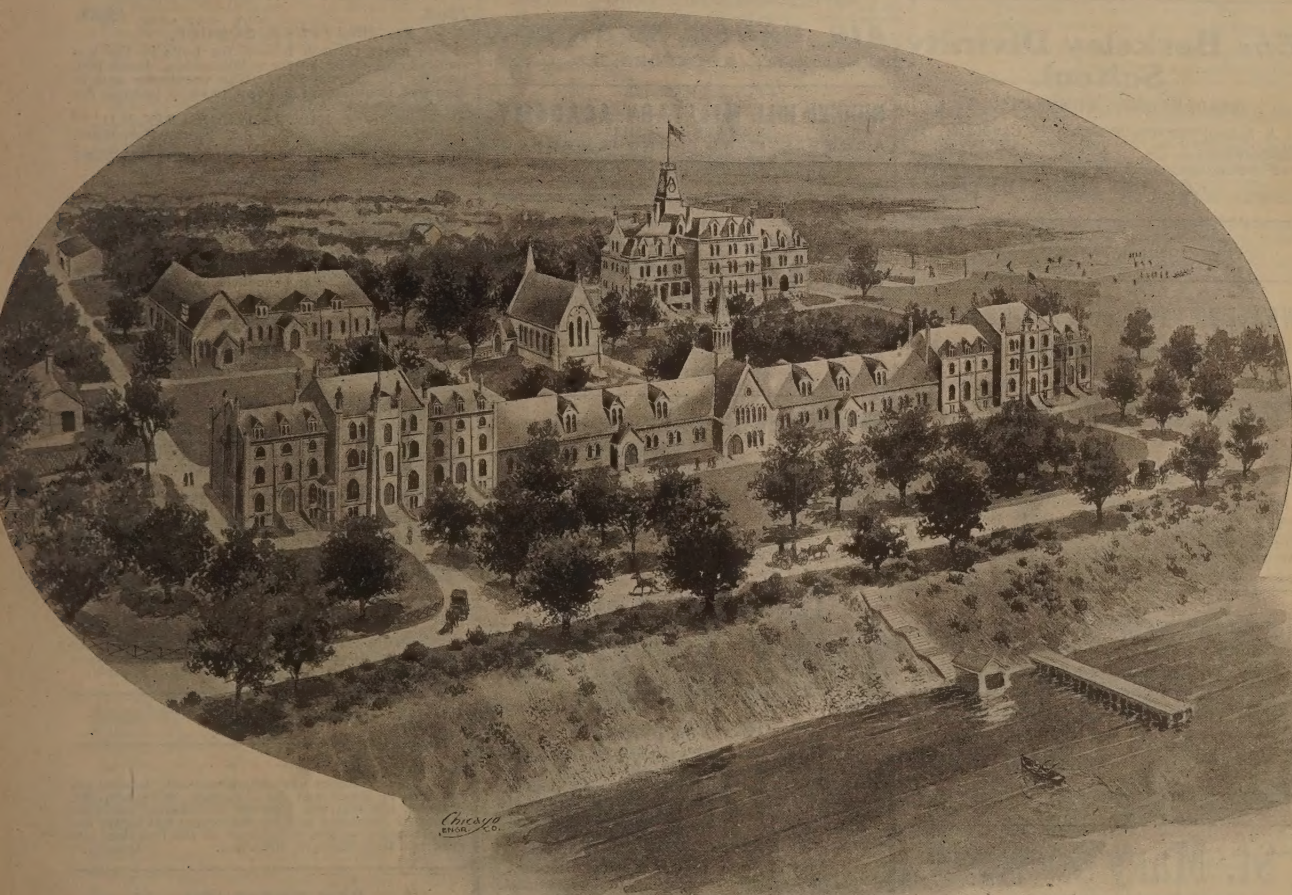
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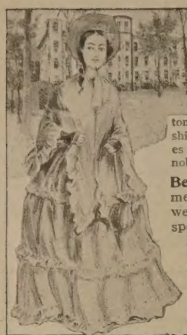


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Vol. XXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 8, 1903.

No. 15

Editorials and Comments.

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AUTHORITY AND CEREMONIAL PRACTICE.

THE interesting letter from the Rev. D. D. Chapin, published in the Correspondence columns, suggests the same perplexing questions as to the detail of the practice of the clergy of the Church in public worship, that have so often arisen; which questions often assume a greatly exaggerated importance.

In this particular instance we think we can easily reconcile our two correspondents both with the *THE LIVING CHURCH* and with the authorities on ceremonial which have been quoted.

The "Answers to Correspondents" in *THE LIVING CHURCH* are called out by specific inquiries addressed to the Editor, by persons who, presumably, desire specific information. They are stated as briefly and concisely as possible; and of necessity reflect only the Editor's judgment in any particular case. They make no claim to carry any greater authority; and the only excuse for the Editor to intrude his opinion on any such subject, is that he has been expressly asked to do so. If the subject was being discussed editorially, we should not think of treating it in the shape of a dogmatic statement of two or three lines, as though our own judgment must necessarily be accepted as conclusive.

A correspondent wrote that a certain priest was in the habit of wiping the rim of the chalice carefully after communicating each person, and asked whether we considered that practice necessary or desirable. We replied that a better way was to turn the chalice slightly at each administration, until it had become completely encircled, when it might be wiped with the purificator.

To this the Rev. Arthur Gorter replied, quoting *Ritual Notes* and Father McGarvey's *Ceremonies of a Low Celebration*, both to the effect that the administration should invariably be from the same part of the chalice. Mr. Gorter is right. Both the authorities quoted, and, practically, every other writer on Ceremonial, cite this rule. There is some difference among authorities as to whether the priest should use a purificator or his own lips in cleansing, where necessary, but no variation on this former point.

But then, when Mr. Chapin raises the question of authority of such works as *Ritual Notes* and McGarvey's *Ceremonial*, he is by no means raising a question that is unanswerable. These books have the authority that they are the pains-taking attempts of experts in matters pertaining to Ceremonial, to find a *modus vivendi* for Anglican practice. In the absence of any official directory of worship beyond the Book of Common Prayer, it was inevitable that the revival of more elaborate ceremonial should bring with it so large an element of individualism as seriously to hamper the revival itself, by reason of the introduction of unhistoric or ill advised practices by individual priests. The ritual anarchy—the phrase is correct when applied to pure individualism in worship, whether the forms themselves are elaborate or severe—of a quarter century ago, was the result.

It was to cure that recognized evil, that learned experts in Ceremonial were led to produce works bearing explicit directions on the conduct of our services. Each of the books mentioned by Mr. Chapin, from *Directorium Anglicanum* to *Ceremonies of a Low Celebration* and a number of others not named by him, was the result of this movement to repress ritual anarchy or individualism in worship, and to consolidate those who were in sympathy with the ceremonial revival, on the basis of ancient

custom, so far as that custom could be discovered by experts. The authority which these several uses carry, is partly that derived from the recognized learning of their compilers, and partly that obtained by the public recognition of the value of their work. In practice, *Directorium Anglicanum* did not survive. Its pro-Roman tendency seemed to many to unfit it for Anglican services, and the erratic conduct of its compiler did not commend it. Yet it was an honest attempt to solve the difficulty resulting from the variations in use among the "advanced" clergy of the day, and the book may easily be said to have done good. It paved the way for the better work of later experts who, with far more material at their disposal to enable them to discover the ancient uses of the Churches from which this American Church has sprung, were better able to cope with the increasing variations in use.

But that these works should be acceptable, it was essential that they should embody, not the whims or caprice or even the predilections of their compilers, but exclusively the rules which these might be able to derive from old-time custom. There was here no intention of maintaining that these rules were of coercive force or that they must be received as invariable. The sole purpose was to place on record what the appeal to antiquity might reveal as to the old-time way of carrying out the present orders of the Book of Common Prayer. And the learning of the several compilers is the authority on which their researches rest. That *Ritual Notes* was published anonymously has always seemed to us seriously to hamper its claim on our acceptance, while its very pronounced Latin strain must also prevent its directions from being considered as of final authority; yet the book is of value in spite of its limitations, if it is used purely as of suggestive rather than as of directive force. Father McGarvey's work is free from both these defects, as also is the much less elaborate work of *Plain Suggestions* by the Bishop of Fond du Lac; and the latest work on the subject, Dearnley's *Parson's Handbook*, is exclusively English, though presenting much that is of decided value to the American clergy. The last word, however, is yet to be written on the question of Ceremonial, and is probably a long way off. In the meantime our ceremonial practice is of necessity in a transition stage. We must put up with many anomalies, even with some that seem to many of us ill advised and perhaps contrary to the letter of our law. In time, we shall gradually come to a closer agreement, as ancient ceremonial customs are subjected to the test of actual practice among twentieth century Americans. In the meantime, we would do well, all of us, to introduce nothing novel or modern, even in little things, unless its practical value is so clear as practically to defy criticism.

It seemed to us that in the very trivial matter of the turning of the chalice in its administration, the departure from the undoubtedly ancient practice stated in the books of ceremonial was thus warranted. The germ theory of disease, and the excessive caution as to contact with the lips, with that which has previously been in contact with the lips of another, is purely modern. It is, however, a characteristic of our own day. Must the Church run counter to this characteristic? We do not at all see that she must, for no principle, not even a written law, is involved. To assume a *non possumus* attitude on this question, would be as unnecessary as to exclude gas, or electric lights, or furnaces, or modern improvements in organs into our churches, because they were unknown in "the second year of King Edward VI.," or in years earlier than that. Happily our appeal to antiquity is one that is not so rigid as not to be subject to the modification of common sense.

In writing thus, it does not at all follow, as Mr. Gorter fears, that we are paving the way for "individual Communion cups." On the contrary, we are explicitly showing how these may be avoided, while yet obtaining the same end. No argument for the individual cup can overcome the demonstrated fact that the priest, who invariably consumes what remains after the communion of the people, and who thus drinks after all the communicants have received from the same chalice, belongs to a profession which is exceptionally long lived. It does not follow that modern convictions, or even prejudices, exaggerated though they may be, should be unnecessarily disregarded, to the serious disquietude of certain people, in the administration of the Blessed Sacrament.

But if our previous correspondent is not wholly justified in his objection to the Answer of THE LIVING CHURCH by his appeal to the authority of experts in ceremonial, neither is our present correspondent justified in the taunting question whether the compilers of these works had received "any especial revelation on the subject and so are infallible." Noah Webster had

received no "especial revelation" on the subject of the definition of words when he essayed to compile a dictionary. The editors of the *Encyclopaedia Britannica* did not purport to be "infallible" when they made the attempt to codify the learning of the world in a single set of volumes. An expert is to be praised and not censured when he tries, by means of a written work, to add to the practical, working knowledge of his fellow men. Unless one believes in the paramount desirability of pure individualism—the "ritual anarchy" which denounces the attempts to base our ceremonial practice on rule instead of on whim—he ought rather to welcome such attempts as those of the experts quoted, to establish a *modus vivendi* in our divergent worship. We cannot, therefore, give place to Mr. Chapin's letter without also formulating this statement to accompany it. We do not believe that he would, himself, have Churchmen go back to the days in which every "Ritualist" did that which was right in his own eyes—and when defective eyesight was only too common among them.

The present tendency among Catholic Churchmen is, happily, toward consolidation. That consolidation will sometime make way for a distinctively American Catholic use. Until that time arrives, we do well to follow the lead, *where no practical reason for divergence exists*, of the experts who have devoted much time and large learning to their subject. To do so does not, however, make literal conformity in details an absolute and invariable law, admitting of no exceptions for cause; nor does it make it necessary for the whole of any of these suggestive uses to be observed in a parish in which the people are not prepared for it. The most ornate or the plainest service may be *right* as far as it goes; or it may be wrong.

We may easily borrow Mr. Chapin's closing illustration. We have watched the same streams and the same interesting incidents of the hooking of the driftwood from the stream as it hurries on to the great ocean. But we have also observed that the stream itself is not much affected by the driftwood. The latter is diverted from the current and is landed high and dry on the shore; but the stream runs on. Now one may take a narrow view of the incident and look exclusively at the refuse thrown on the banks; or one may take a broad view and see rather the magnificent force of the stream itself, which hurries on in its own bed, regardless of that refuse.

Is there not here, in allegory, the picture of two mental attitudes which may be brought to bear upon one's vision of the Church and of her forward movement?

WE HAVE now, somewhat earlier than usual, placed the reminder of the national Church gatherings of the autumn in the Kalendar of Coming Events. This we do, that in this vacation season, Churchmen may plan their vacations with a view toward being present at at least one of these great gatherings of Churchmen in October and November—the Brotherhood convention, the Missionary Council, and the Church Congress.

We have purposely placed these three events in the order noted. The Brotherhood Convention is given first place, because it alone lays the great stress upon spirituality. It is a national retreat more than a national convention. It stimulates the personal, spiritual life of the individual as its first object. Its climax is reached in the corporate communion of the men taking part in the convention. It is the one real attempt being made in the Church to develop the Church's laity. And this quickening of the spiritual life of laymen is by far the best preparation for the future of the Church's missionary work and for the wise decision of grave questions which must sometime be determined. We bespeak thus early a large—a very large—gathering at the Denver Convention. Especially do we urge our friends in the East, by whom Western missions are frequently deemed an anomaly, to make this effort to discover what these have done and what they are doing.

And we place the Missionary Council second, because, though spiritual culture must be and can only be the basis and foundation of missionary work, that work is the practical realization of the spiritual life. We could wish—though in a way the wish seems impracticable—that the Brotherhood convention and the Missionary Council might be arranged for cities near to one another, so that the spiritual week might, for the same men, be immediately followed by the practical week. Very few will, in the nature of things, be able to spend the second week of October in Denver and the fourth week in Washington; and yet those who participate in one, will be the losers for not being participants also in the other. We wish the Missionary Council might draw a far larger attendance of the laity. Some day,

when a dozen missionary Provincial Synods have supplanted the one Missionary Council, we shall really utilize the force which such a gathering may generate. In the meantime, let Churchmen, wherever it is possible, be present—quite as truly those who are not members as those who are—at the Washington gathering. The presence of the Bishops from the two American continents, following upon their own deliberations during the week preceding, will make this Missionary Council at Washington perhaps the most notable one that has been held.

And if we place the Church Congress last, it is by no means because of a failure to realize the enormous importance of the education of the Church public on the questions before the Church. A congress that brings together really representative men of the different schools of thought within the Church cannot fail to be of value. The day has gone by when it could be said of the American Church Congress that it only gathered together the exponents of extreme individualism. It would be of no use if its speakers were those who had made a reputation as eccentrics, or if they were men who would probably abuse the forum to which they are invited. The Church Congress is to-day in position to be helpful in bringing Churchmen together. We believe its present management is such that it may become in America, the power the elder Church Congress has attained in England.

Spiritual, practical, intellectual; these are the characteristic notes of the three autumnal gatherings of Churchmen. And each, certainly, has its place in the Church's life, and ought more fully to be developed among Churchmen. In each of these are we, as a whole, deficient.

WE TRUST the words of *The Church Times*, at the conclusion of our London Letter in this issue, will be read and pondered by American Churchmen. In plain language, English Churchmen are ashamed of their American brethren, for the "hidebound conservatism" which they have shown in clinging to the title Protestant Episcopal—the retention of which, says *The Church Times*, "is not above the level of the Orangemen of Liverpool."

English Churchmen have been accustomed to point to the American Church as an example of a body that, not tied to the legislative apron strings of a secular Parliament, was able to adjust itself to new conditions. It is not surprising that they are disappointed and disgusted with us for the chapter in American Church history which we have just written.

It takes some breadth of mind to wish "to see ourselves as others see us." If those who have voted for the retention of the name could view their action from a larger standpoint than their own, they would certainly be overcome with shame.

It is something new for Englishmen to be able to twit Americans with "hidebound conservatism"; but it is a just rebuke to us.

THERE is a movement on foot, especially in New York and the East, and on the part of members of the G. A. R., to change the date of Memorial Day from May 30th to the Sunday falling nearest that date. We beg to suggest that it would present a serious embarrassment to the religious bodies holding to the Christian Year—Churchmen, Roman Catholics, Lutherans, etc.—if this plan should be adopted. The day would, in that event, conflict very frequently with one of the greater feast days of the Church; as with Whitsunday in 1903 and with Trinity Sunday in 1904. It would be impossible, fully half the time, for members of these religious bodies to give the day anything but a second place, for surely the feasts of the Holy Spirit and the Triune God could not possibly be displaced for any peculiarly local or national day. We cannot think that patriotic citizens would be content to place the date upon a Sunday that would certainly interfere seriously with the observance of the day sacred to the dead who gave their lives to their country, in our Civil War.

If a change is desirable, why not assign the day to November 2nd, when, following the great feast of All Saints, a large section of Christian people are especially commemorating the dead, many of them in connection with the old-time day dedicated to All Souls? If Sunday is especially desirable, the first Sunday in November would be equally appropriate. To assign that date to Memorial Day would be in line with the movement on the part of many Evangelical Christians to take part in the observance of Lent, and would fit in perfectly with the Christ-

ian kalendar. We beg to commend the suggestion to the G. A. R. branches.

At any rate, we trust that no clash between Memorial Day and the Church's great festivals, will be arranged.

IT IS impossible at this writing to say what is involved for the future of the world's history in the election of Cardinal Sarto to the Papacy. In spite of the inevitably large number of persons now in evidence who knew from the start that he would be chosen, it seems most probable that he was what in politics is termed a dark horse. He was neither the choice of French nor of German politicians. Indeed it even seems at first sight as though religious qualifications had, for once, superseded political considerations. It is a hopeful sign for the world's peace, that as Patriarch of Venice he has managed to be on friendly terms with the Quirinal, and was even presented on one occasion to the Italian King and Queen.

The Papacy has received a great lift upward in the pontificate of Leo XIII. It will require large statesmanship on the part of Pius X—the Papal name chosen by his successor—to retain that position. His holiness will start with the best wishes of the whole world. Beyond those wishes, which are sincere, Anglican Churchmen must of course be wholly neutral. It is difficult to see how we have anything either to gain or to lose from the policy of the new Pontiff.

ANSWERS TO CORRESPONDENTS.

L. R. M.—An excellent consideration of the subject in small compass is *The Church's Discipline Concerning Marriage and Divorce*, by the Bishop of Vermont (25 cts.).

N. B. S.—The Roman claim that St. Peter was Bishop of Rome rests on early tradition, dating from the second century. That, with St. Paul, he was instrumental in founding the Church in that city, is almost beyond dispute. Beyond that, it is wholly impossible to say what were the respective local relations of the two apostles to the Church in Rome. The tradition that St. Clement was ordained by St. Peter as Bishop of the see rests on at least a probable foundation. The exact length of St. Peter's residence in Rome, which is given by modern Roman controversialists, is little more than a guess, and is almost certainly much overstated.

HOW TO GET RID OF DRUDGERY.

THREE THINGS Ruskin considered necessary to that happiness in work which is the right as well as the privilege of every human being: "They" [men and women] "must be fit for it; they must not do too much of it, and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or, rather, knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it."

No man is original, prolific, or strong, unless his heart gives full consent to what he is doing, and he feels a glow of content and satisfaction in every day's well-done work.

If you are in love with your work, and dead in earnest in your efforts to do it as well as it can be done; if you are so enthusiastic about it that you fairly begrudge the time taken from it for your meals and recreation, you will never be bored by it; the drudgery which others feel you will never know.

A fond mother feels no sense of drudgery in her housework, in the infinite details of sweeping, dusting, cooking, mending, and making for her loved ones. The long days and nights of care and toil spent ministering to the crippled, deaf and dumb, or invalid child, have never a thought of unwilling labor in them.

What are years of waiting and hardship and disappointment, and incessant toil to an inspired artist? What cares the writer whose heart is in his work for money or fame compared with the joy of creation? What are long courses of seeming drudgery to the poor student working his way through college, if his heart is aflame with desire for knowledge, and his soul is athirst for wisdom? What does it matter how long a man works if his work, even humble, is a credit to him?

In the production of the best work, the coöperation of heart and head is necessary. Its quantity as well as quality will be measured by the amount of love that is put into it.

"He loved labor for its own sake," said Macaulay of Frederick the Great. "His exertions were such as were hardly to be expected from a human body or a human mind."—O. S. MARDEN, in *Success*.

WHAT CAN a man do more than die for his countrymen? Live for them. It is a longer work, and therefore a more difficult and nobler one.—*Charles Kingsley*.

TO LIVE in the past is to have regrets; to live in the present, pain; to live in the future, hope.—*Episcopal Recorder*.

TRURO CATHEDRAL OPENED.

The First Newly Built Cathedral in England since the Reformation.

M. VILATTE CONSECRATES A BISHOP.

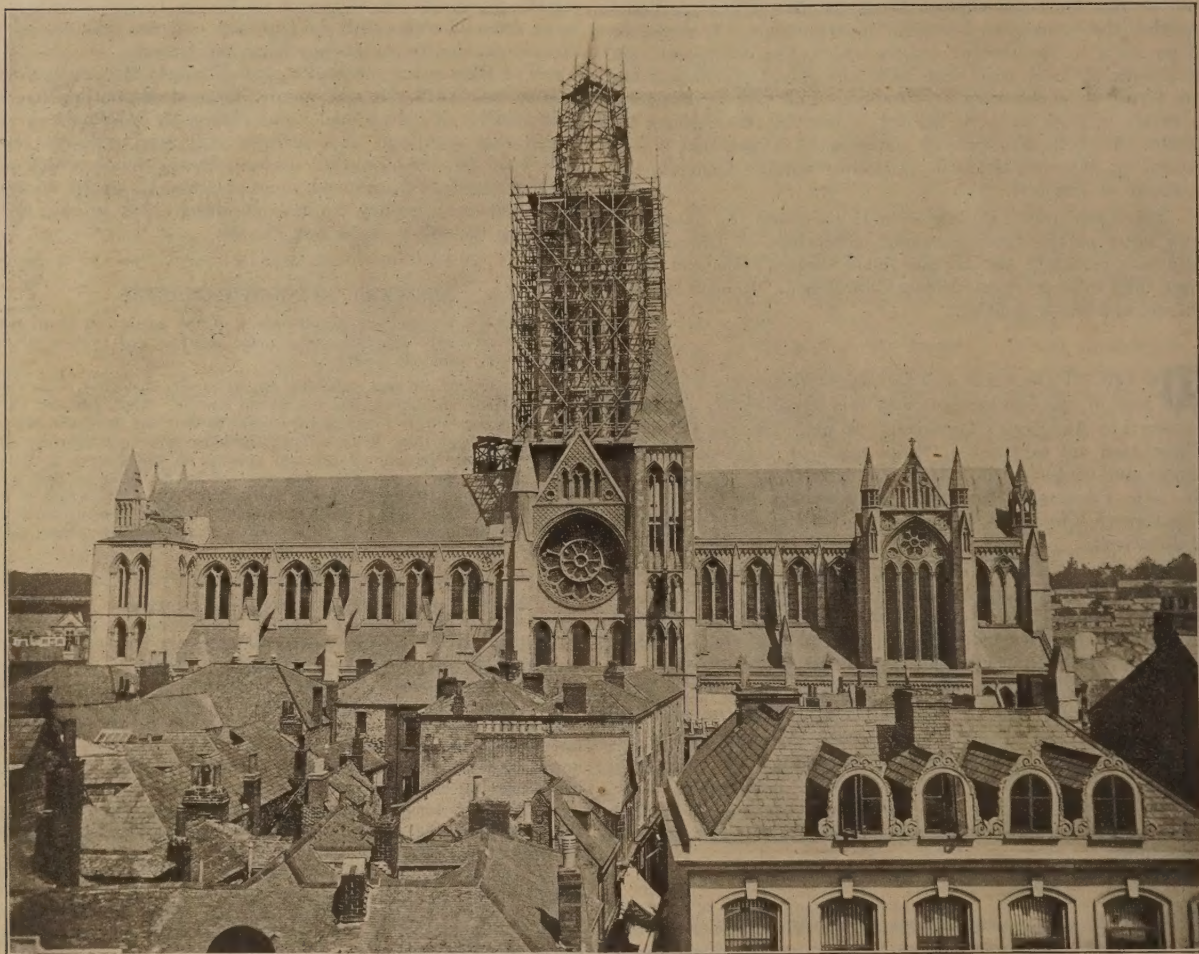
Resignation of the Bishop of Manchester.

THE "CHURCH TIMES" ON "PROTESTANT EPISCOPAL."

LONDON, July 21, 1903.

ST. SWITHUN'S (or St. Swithun's) Day brought this year, instead of rain, not only sunshine, but really one of the most important architectural and ecclesiastical events that have taken place in England for many a century. For the nave and central tower of Truro Cathedral have now been completed,

scenery of West Cornwall—presented on its memorable *Fête* day last week, a very unusually animated and singularly festive appearance. The streets were thronged with visitors, and both streets and houses were bedecked and gay with color. There were early celebrations of the Divine Mysteries in the St. Mary's aisle of the Cathedral (an incorporated fragment of the ancient parish church of Truro), and at most, if not all, of the parish churches in the city. The official observance of the day began at 8 o'clock with a sung Eucharist in the Cathedral. The Bishop of Truro was the celebrant, and wore for the first time the new cope which had been presented to him for the occasion by a number of ladies in the Diocese. The vestment, which is of crimson and gold damask, was worked by the Sisters of the Community of the Epiphany, Truro. The "service" used was



TRURO CATHEDRAL.

and on Wednesday last, in the presence of some of the most exalted personages in the land and with no little *éclat*, the nave was hallowed "to the Glory of God, and the service of His Holy Church." The impressive and truly unique significance of this splendid achievement in the Cornish Diocese seems to lie just here. In the first place, Truro is the first Cathedral church (for Wren's St. Paul's was but a new fabric on the site of old St. Paul's), and truly Cathedral-like, moreover, in scale, proportion, and character of detail, that has been founded and erected in this country since the close of the august Cathedral-building Middle Ages. And, secondly, the building of Truro Cathedral is the direct inspired outcome and enduring symbol of the present Church revival in the old Duchy of Cornwall; where, until the foundation of the Truro See in 1876, Wesleyanism (as it is called, though John Wesley would have repudiated it as a spurious development) held for upwards of half a century well nigh, absolute sway, being practically the "established religion" of the Cornish people to a much greater extent than, happily, it is now. *Ecclesia in Cornubia resurgat.*

The little, old-fashioned Cornish city of Truro—situated at the head of the Fal and amidst the most beautiful inland

Smart, in F. The Introit was sung to a setting specially written by Dr. Monk, organist of Truro Cathedral, the music of the Offertory being also specially composed by Dr. Lloyd, Precentor of Eton College. The Cathedral choir was supplemented by the choir of Exeter Cathedral. The Primate, who came down to preach the sermon at the Dedication Service, occupied a temporary throne in the Presbytery, but took no officiating part.

The function of hallowing the nave began at noon. Places were specially reserved in the nave aisles for the diocesan clergy and lay readers, and in the western gallery for the Sisters of the Epiphany and other women workers in the Diocese. Meanwhile, the Prince and Princess of Wales had driven over with Lord and Lady Falmouth, their host and hostess, from his lordship's beautiful seat of Tregothan on the Fal, and were formally received by the Mayor and Corporation of Truro in front of the Market Hall, and afterwards proceeded in processional order to the Cathedral. A dais stood in the nave and immediately under the lantern tower, and upon this were placed two dark oak chairs and *prie dieux* for their Royal Highnesses. Prior to their arrival, the choir, specially invited clergy from

various parts of England, Canons of Exeter and Truro, Bishops to the number of nearly thirty, with the Bishop of Truro and the Primate, proceeded from the crypt round the east and south sides of the Cathedral to the west entrance, singing Archbishop Benson's version of the noble mediæval hymn, *Urbs Beata*. When reaching the narthex this procession divided, the Bishop of the Diocese with his chaplains, and the Cathedral Chapter and officials, halting there to await the arrival of the Royal visitors, while the others entered the Cathedral and proceeded to the choir and Presbytery.

"Punctually on the stroke of noon" [to quote from the *Church Times*] "was heard the Bishop's voice reciting the opening Collect in the porch, followed by the triple salutation—Peace be to this House from God, who is our Father; Peace be to this House from His

the Lesson from Haggai ii., after which the Apostles' Creed was recited; and then, while Gounod's "Send out Thy Light" was being sung, the Bishop, attendants, and officials, with the Archdeacon and Canons, proceeded to the centre of the nave, where, after prayers, the Bishop, holding his crozier, said:

"By the authority committed unto us in the Church of God we declare the nave of this Cathedral church hallowed, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*"

Then came the Primate's sermon, the text being Romans xv. 13. His Grace, naturally, dwelt at some length, and in a very fitting manner, on the association of Truro Cathedral with its founder and first Bishop of the Diocese, Dr. Benson, afterwards Archbishop of Canterbury. In conclusion, he said that



TRURO CATHEDRAL—INTERIOR.

Son, who is our Peace; Peace be to this House from the Holy Ghost the Comforter.' To the strains of the National anthem, the third and last procession now entered the Cathedral. First came the Residentiary Canons and officials of the Diocese preceding the Bishop, vested in his gold and red cope, accompanied by his chaplain bearing his pastoral staff, and two more boys in red, and followed by his examining chaplains, the rear brought up by the Prince and Princess of Wales with their attendant suite. The Prince was in ordinary morning suit, the Princess in a summer costume of blue and white. Bowing to them as they took their seats upon the dais, the Bishop and his attendants paused at the chancel steps while the opening suffrages were sung and prayers for the king and Royal Family read. The Lord Lieutenant of the County, the Earl of Mount Edgumbe, who was seated behind the Prince, then advanced a pace, and, addressing the Bishop, said: 'My Lord Bishop, in my own name and in the name of this Diocese, I desire that you will be pleased to receive, offer, and bless the nave of this Cathedral church to the Glory of God and the service of His holy Church'; to which the Bishop made reply, 'I am ready to do as you desire, and I pray God to bless and prosper this our work.'

The office proper of the Hallowing then opened with the *Veni Creator*, sung kneeling, followed by Psalm cxxxii. The Bishop of St. Andrew's, formerly second Bishop of Truro, read

that Cathedral, standing as it does in the very centre of Truro, might be regarded as the very symbol of what the Church in and yet must tower above its petty dust and clamors; it must England must be. "It must stand in the very thick of life, be fairer, graver, loftier than the houses of men; it must point a finger upward in hope." After the offering of the alms for the fund for the maintenance of the Cathedral and its services, the *Te Deum* was sung, the music being by Dr. Monk of Truro, and the service ended by the Blessing given by the Primate.

In 1880 the King, as the then Duke of Cornwall, laid the foundation stone of Truro Cathedral, designed by the late Mr. J. L. Pearson, R.A. Seven years later the choir and transepts were consecrated in the presence of his Majesty, still Prince of Wales. The western towers, cloister, and chapter house have yet to be added for the complete carrying out of the design. The total length of the Cathedral is 300 feet; the nave is 112 feet long, 29 feet wide, and 70 feet high. The total height of the central tower and spire is 250 feet. The nave has been erected by Cornish Church people, at a cost of £40,000, as a memorial to the founder of the Cathedral; whilst a Cornishman, Mr. J. H. Dennis, gave £15,000 to build the central tower and spire as a Cornish memorial to Queen Victoria. "I wish," Mr. Pear-

son once said, "to build a Cathedral which shall bring people to their knees when they come within its doors." His wish, as Canon Donaldson of Truro says in the July number of the *Treasury*, has not failed of fulfilment.

The Bishop of Kensington having withdrawn his acceptance of the rectory of St. Martin's-in-the-Fields (and who will remain at St. Botolph's, Bishopsgate), the Bishop of London has appointed Prebendary Shelford, rector of Stoke Newington, to that benefice. According to the *Times*, the Bishop of Kensington's decision to withdraw from St. Martin's was due to the immediate prospect of serious litigation affecting the future position of the church. It is believed that the Westminster City Council intend to contest the rights of the rector in certain particulars; and it was therefore thought to be wiser that an incumbent should be appointed who could give closer attention to dealing with the difficulty about to be created.

The Keble College trustees have now appointed the Rev. H. M. Downton, priest in charge of St. Michael's, Torquay, to the vicarage of St. Peter's, Plymouth. There is every reason to believe that the new incumbent will carry on the work on the old lines.

In appointing the Rev. A. W. Hutton to the rectory of St. Mary-le-Bow ("Bow Church"), Cheapside, the Primate has certainly done rather a bold act, the appointment being more than of conventional character. Mr. Hutton, author of the excellent biography of *Cardinal Manning* in Messrs. Methuen's "Leaders of Religion" series, has had a more than usually varied career—the facts of which, perhaps, I will go into in my next letter.

M. Vilatte, *alias* "Archbishop" Mar Timotheus, is again on the scene. It appears that he has recently been in England, and "consecrated" the Rev. H. M. Marsh-Edwards, rector of West Bridgeford, Nottingham, "Orthodox Bishop of Caerleon." The *Church Times* was given to understand that the so-called consecration took place in the private chapel of Father Hopkins' Community house (Order of St. Paul) at Barry, South Wales. This has since been denied by Father Hopkins, whilst also corrected by Mr. Marsh-Edwards. Father Hopkins writes to the *Guardian* thus:

"Neither M. Vilatte nor Mr. Marsh-Edwards has ever set foot in either of the houses or private chapels over which I have jurisdiction, as Superior-General of the Order of St. Paul. Nor have I ever had any communication or dealings whatever with either of these gentlemen. Unless I am able, through the courtesy of the press, to publish an effective repudiation of any complicity in this outrageous act of schism, the Order of St. Paul and its work amongst our homeless and destitute seamen stands in danger of suffering grave injury."

In last week's issue, the *Church Times*, which does not know how the misunderstanding arose, tenders to Father Hopkins "our deep regret for thus connecting him and his Order with M. Vilatte and his friends."

The Bishop of Manchester has resigned his See, the resignation to take effect on the last day of October. He gives advancing years as the reason for his wish to retire. He was consecrated second Bishop of Melbourne, 27 years ago in October next, and in 1886 was translated to Manchester as third Bishop of the See. Dr. Moorhouse, though his praises are now being quite loudly sung in the daily press, has surely not been the kind of Bishop in the most important respects that Catholics could possibly wish to see the Church of Manchester officered by again. His position on Kenyon-Slaneyism, as evinced both by his speech and vote in the Lords on the Government's anti-clerical educational measure last autumn, and also his out-and-out advocacy of red republican laicalism in the Church, as shown by his own amendment, and speech thereon, in the proceedings of the recent Joint Meeting of the Convocations and Houses of Laymen, would alone prevent Catholics from feeling any regret at his approaching retirement from the Episcopal Bench.

The King has approved the appointment of the Rev. R. L. Ottley, rector of Winterbourne, Bassett, Wilts, to the Canonry of Christ Church and Regius Professorship of Pastoral Theology in the University of Oxford, in succession to the late Dr. Moberly. Rev. Mr. Ottley, whose age is six and forty, was formerly on the foundation of Christ Church as the holder of a studentship and also as tutor. In 1890 he became Dean of Divinity in Magdalen College, and three years later was elected Fellow and Tutor of the College, undertaking at the same time the post of Principal of the Pusey House. His literary output includes the essay in *Lux Mundi* on "Christian Ethics." Very likely he will make an excellent Pastoral Theology Professor in some respects, but the appointment is one of questionable

propriety on account of his having been bitten by Neologian Biblical criticism.

The Moderate High Churchmen's Movement is evidently not now going to be dropped, at least not just at present. The Rev. H. Russell Wakefield writes that he is now anxious to enlist the interest of readers of the Church press in the next effort which his committee wishes to make. Through the labors of Dr. Field, Warden of Rodley, Oxon, arrangements are practically completed for the holding of a Conference in Oxford on or about September 22nd, to be attended by about 100 clergy. Papers will be read and discussed, some of which may be published. "They will deal in a devotional spirit with some of our Church difficulties. I trust that we may secure the co-operation of some who are not distinctly High Churchmen, and that the spirit of the Keswick gathering may animate us."

In its issue of week before last, the *Church Times* expressed a great disappointment to find "American Churchmen so reluctant to take a bold, forward step, and get rid of the miserable title by which they call the Church in the United States." It admits that not until the preponderating majority of American Churchmen is heartily resolved upon the necessity of the step, would it be desirable or safe to take action. But it hopes and feels sure that the movement, once begun, will not be allowed to languish. Meanwhile, however, "it is permissible to remark how curious it is to see such an example of hidebound conservatism in the citizens of a progressive democracy. We can understand Englishmen affirming the sacro-sanctity of anything that has the prescription of age, but it surprises us in our American kinsmen. The retention of the title 'Protestant Episcopal' is not above the level of the Orangemen of Liverpool."

J. G. HALL.

CONFESSION.

Daily, we leave undone the things we ought to do;
We court the wrong, and overlook the right;
We seek the false, regardless of the true;
We choose the dark, in preference to the light.

And so, O Lord, we come at close of day;
Before Thine Altar, penitent, we fall,
And there, with trembling lips, we humbly pray,
Forgive us all our sins, both great and small.

Forget the ills that we have done this day,
Blot them, forever, from Thy sacred book;
Turn not from us, Thy loving face, away,
Behold us, Lord, but not with angry look.

Grant us true absolution, this we ask;
Oh, cleanse our hearts from every hidden shame,
From every secret fault, tear off the mask;
Make us more worthy of Thy Name.

'Tis then, whilst we our full confessions make,
There in the solemn hush of twilight's hour;
And unto Christ, our sinful lives we take,
All-confident of His forgiving power;

We feel that angel forms are hovering near;
Whilst o'er us steals the peace which only God can give,
And listening to the "still, small voice," we hear
The loving whisper, soft and clear, "Look unto Me and live."

So thus, at close of day,
When evening Shadows fall;
We rest a moment by the way,
Whilst on God's Name we call.

We seek His grace, and find
To us, 'tis freely given;
And asking, we receive
That peace that breathes of Heaven.

Fenton, Mich, June 20, 1903.

J. FREDERICK BISHOP.

THE SECRET OF HEALTH.

DON'T WORRY. Don't hurry. "Too swift arrived as tardy as too slow." "Let your moderation be known unto all men." "Court the fresh air day and night. "Oh, if you knew what was in the air!" Sleep and rest abundantly. Spend less nervous energy each day than you make. Be cheerful. "A light heart lives long." Think only healthful thoughts. "As he thinketh in his heart, so is he."—*Church in Georgia.*

THE PRESSURE of a hand, a kiss, the caress of a child, will do more to save sometimes than the wisest argument, even rightly understood. Love alone is wisdom, love alone is power; and where love seems to fail, it is where self has stepped between and dulled the potency of its rays.—*George Macdonald.*

THE EUROPEAN PRESS ON LEO XIII.

Appreciation from Continental Sources, Gleaned by our Correspondent.

THE DEATH OF CARDINAL VAUGHAN.

Reunion Sentiment and Conditions in Russia.

CONFERENCE OF ANGLICAN CHAPLAINS IN EUROPE.

PARIS, July 13, 1903.

THE thoughts of all Europe, and the prayers of Christians and Churchmen, are naturally bent in but one direction at the present moment. If Rome is a centre of dismay at times, at the present juncture there can be but one note, a note of sympathy for the head of the great Latin Communion, Pope Leo XIII., struggling for life at the Vatican.

There is something wonderfully pathetic in the cheerful patience with which his Holiness follows out the work of the struggle for life before him "as a duty to the Church," well knowing that the inevitable end is not far off, while his Cardinals also in duty to the Church are hurrying from distant lands to elect his successor, and Latin Christendom stands in an attitude of expectation.

Some of the testimonies of the foreign press to the Pope's popularity, and the estimates of the esteem in which he has been held, are interesting.

The *Journal des Débats* declares that Leo XIII. was endowed with an extraordinary fund of common sense; he was a great Pope, because he belonged to his time. It adds:

"The superiority of the Pope, who is now on his death-bed, has resulted in part from the fact that he understood certain modern necessities, and that he sought not to place the Church in conflict with itself."

In an interesting article contributed to the *Figaro*, M. Emile Ollivier, the former Minister of the Liberal Empire, refers to the circumstances which induced Leo XIII. not to leave Rome, and to shut himself up as a voluntary prisoner in the Vatican. M. Ollivier says:

"During the persecution of the early Christians, St. Peter was flying from Rome, and had arrived at a place where there is now a little church, not far from the Eternal City. According to the legend, St. Peter suddenly saw before him Christ carrying His Cross. Marvelling, he inquired, 'Lord, where goest Thou?' Jesus replied, 'I am coming to Rome to be crucified again.' St. Peter understood, and returned to Rome. . . . Leo XIII. did not wish Christ to say to him one day, '*Venio Romam Iterum, Crucifigi*,' and he determined to remain in Rome."

M. Ollivier thinks that no Pontiff ever sought to realize with a more indefatigable will, a vaster design than Leo XIII. Having no temporal state to govern, he undertook to direct, morally, all the states of the world. Pio Nono had been the Pope of infallibility; Leo XIII. will be the Pope of indirect power. The one was a great mystical Pope, the other will be classed among the great political Pontiffs.

The *Vienna Freidenblatt* writes:

"He is leaving the world as a philosopher. It was never his endeavor to set the Church in opposition to modern times, but, on the contrary, to reconcile the two. He tried to exalt the Church by strength of mind, persuasion, and reconciliation. Mere lust of power or intolerance were never his motives; but only his zeal for the faith."

The *Vienna Neue Freie Presse* says:

"Leo XIII. found a way to restore to the Church and Papacy what they were deprived of by the loss of temporal power. He raised to an unimagined height the universal authority of the Papacy in an epoch of scepticism and religious indifference, and this solely and exclusively through his personality. 'The Pope of Peace' he was called by Bismarck; and as a modern Pope he has been admired by his contemporaries."

The absorbing interest in what is taking place at Rome has obscured a somewhat similar interest in that which has happened with regard to another prince of the Church—Cardinal Vaughan. It is hardly within my province to deal with the facts of his life and work in England. All the Continental religious papers, however, refer to him with eulogy. His mission in England has been marked by energy and enterprise. Succeeding Cardinal Manning in 1892 as Archbishop of Westminster, he was created Cardinal in 1893. The two works which will most certainly be best remembered concerning his time of "Mission" are (a) the foundation and building of the magnificent Cathedral at Westminster, which has not yet been consecrated, but which will open the eyes of many in England to the dignity of Latin ceremonial; (b) the prominent part he

took in carrying out the desire of the Roman Propaganda for the conversion of England.

The center of this Mission is the Church of St. Sulpice in Paris, and the work is conducted on thoroughly business lines and supported by a powerful literature of its own.

RUSSIA.

I mentioned in my last letter the move made by the Patriarch at Constantinople on the subject bearing the very inadequate name of Reunion. The *Church Times*, I see, in this week's issue, makes some comment on the matter, quoting the heads of possible contact. An answer has been published by the Holy Synod of Russia, which declares that it shares the good aspirations of the Ecumenical Patriarch, but at the same time makes reservations as to the possibility of realizing them in practice, in spite of the sympathy which they inspire. There is, among other things, in the reply of the Holy Synod, a passage stating that, with rare exceptions, English missionaries do not endeavor to convert Orthodox Christians, but that they seize, on the contrary, every occasion to show their respect towards the Holy Apostolic Eastern Church, recognizing that she, and not the Church of Rome, is the true guardian of the traditions of the Fathers. The reply then proceeds as follows:

"The love and sympathy which they show to us cannot fail to awaken in us the same sentiments and inspire us with the happy hope of the possibility of an ecclesiastical union with them in the future. There will, however, still be much to be done and to be elucidated before it will be possible to dream of a determined, definite step in one direction or the other. Above all, it will be necessary that the desire for union with the Orthodox Eastern Church should be the sincere wish, not only of the High Church party in England, but of the entire Anglican Church. For our part, we must be ready as brothers to help the English with our explanations, always having in view that realization of their best desires, and as indulgent as possible towards their very natural perplexities after centuries of separation; but we must at the same time remain firm in our confession of the truths of our Ecumenical Church, as being the sole guardian of the heritage of Christ, and the sole ark of salvation of the Divine Grace."

THE ENGLISH CHAPLAINCIES.

The Conference of English Chaplains took place this year at Baden-Baden. About thirty clergy were present. The meeting followed the usual lines, viz., Bishop's address; Discussion of subjects (notably that of a separate Bishop for the Continent); Devotional afternoon; Social intercourse. All was very well managed by the chaplain, the Rev. A. White. The Bishop, from the reminiscences of his visit to Russia, seemed to think that his Episcopal charge might be extended some day into Central and even Eastern Asia.

The subject of a "Separate Bishopric for N. & C. Europe" (I use their own nomenclature; but some of us think that Constantinople and Rome, with their Bishops, sufficiently "episcopalize" Europe) was the *clou* of the meeting. But this subject had been rather shelved at the London Diocesan Conference in April, and lost interest in consequence. The Rev. E. Treble (Wiesbaden) contributed all that could be said of importance on the topic in the direction of its adoption. I quote his words, as best conveying his own views on the question of intrusion:

"As to the objection that the establishment of an English bishopric in the Diocese of a foreign Catholic Bishop was an infringement of Canon Law, he pointed out that Canon Law, being only properly interpreted by the *intention* of its framers, not as secular law, by its letter, was not violated. An independent Bishop would not in any case change the present state of things in this respect. Moreover, we do not intrude: there is tacit consent. The episcopal oversight proposed exists already in other parts, and, as it is strictly limited to members of the Anglican Church living abroad, is not for a moment to be compared with the intruded episcopates of the Roman Church in England, which exist for the purpose of proselytizing. Finally, the financial question ought not to be impossible."

GEORGE WASHINGTON.

THE DAY IS ENDED, its work is done; it befits thee, O my soul, before thou givest thyself to repose, to ask if that work has been well done. Consider if thy duties have been faithfully performed. Hast thou exercised a gentle, obliging disposition toward those with whom thou hast been associated? Hast thou been careful to keep in subjection all vain thoughts and evil passions? Has pride had no dominion over thee, and have not vanity and ambition caused thee to err? Hast thou spoken no ill of thy neighbor? Hast thou espoused the cause of the injured, and has truth dwelt on thy lips? Has love to thy heavenly parent influenced thee in all thy doings, and made itself visible in all thy actions?—*Dorothea Dix*.

FOREIGN RELATIONS OF THE AMERICAN CHURCH.

[FROM THE COUNCIL ADDRESS OF THE BISHOP OF FOND DU LAC.]
THE POLISH CATHOLIC PETITION.

DURING the year we had the honor of presenting to the House of Bishops a letter from the Right Reverend Dr. Kozlowski, the Polish Catholic Bishop, asking under the terms put forth by the Lambeth Conference and the General Convention, for Christian recognition and fellowship. Bishop Kozlowski was consecrated in Europe by the Old Catholic Bishops, with whom in the person of Bishop Herzog, our Church has long been in friendly intercourse and with whom at the meetings held at Berne and elsewhere our Bishops have met in Conference. Bishop Kozlowski is an ecclesiastic of recognized scholarship and high standing in the Communion to which he belongs. The self-denying and holy life he leads bears witness to the integrity and nobility of his character. The work among the Poles in which he is engaged is one of great importance and fraught with most fruitful consequences. There are at least twenty if not more ecclesiastics under him and a staff of teachers and sisters are engaged in his hospital and school work at Chicago. The movement in which he is engaged is of wide extent and more than sixty thousand Poles have turned to him for spiritual guidance. Responding to the invitation of our Church he asks, not for absorption into our Communion, but for Christian fellowship and intercommunion. He stands as do the Old Catholics in Europe on the broad principles of Catholicity and the Faith as set forth in the ancient Creeds and recognized Ecumenical Councils. One with us and the Eastern, Russian, and Greek Churches, he repudiates the Roman papacy and its modern additions to the faith. He is reforming the Latin liturgy and putting it into the language spoken by his people. To the objection sometimes made that the Old Catholics in Europe, are, in consequence of separation from Rome, in schism; our reply is that the sin of schism in the case of a separation always lies with that party which demands uncanonical and unscriptural terms for communion and as modern Rome does this she is in schism everywhere. It is Rome that is the schismatical body, not the Old Catholics. If ever there was a man raised up by God to do a reforming work in the Roman Church in this country, we believe he is to be found in this brave, noble-hearted and sincere follower of Jesus Christ. Of course his work will be subjected to every kind of misrepresentation and everything that malice and intrigue can effect will be done to hinder it. It needs not only our sympathy and response, but the aid which a rich Church like ours should give. Not being a party movement it ought to appeal to all Churchmen. It is here in America that the greatest religious struggle for Apostolic order and evangelical truth, against papal error and sectarian loss is going on, and in helping this brave Bishop we shall most efficiently aid Christ's work. God forbid, that to those who are struggling up out of the mists of mediæval darkness and seeking release from the shackles of papal bondage, the voice and the hand that refuses Christian recognition and help comes from our Church.

INTERCOURSE WITH THE EASTERN CHURCH.

It has been our privilege during the past year to attend by invitation of his Right Reverence, Bishop Tikhon, Bishop of the Russian Church in America, the consecration of the churches lately built in Chicago and New York. It was also a spiritual privilege to be with him and take part in their services on Good Friday. We would here bear witness of the more than kindly greetings we received from this holy Bishop and his clergy. Comparatively little is known by our people of those great Eastern Churches, who have stood for nine hundred years and more as a bulwark against the papacy, and who, however oppressed in parts by Mohammedan rule, have grown to more than one hundred millions of adherents and carried the gospel throughout the northern portion of the Asiatic Continent. While Rome, breaking away from unity by its assertion of the papacy, has lost the Northern nations of Europe and England, the East has held Christians in separated nationalities together by keeping to the Apostolic Order of Church government and the inherited Catholic Faith. Her majestic and solemn Liturgy, filled with the inspired words of Scripture, and antiphons and Cherubic hymns, with interspersed Litanies which, before the closed Royal doors of the Iconostasis, seem to be storming with their intercessions the Gate of Heaven, reveals to us Westerns, with our impaired rites, something of the glories of the ancient worship when St. Chrysostom, the golden-mouthed, preached, and St. Basil gathered up

the liturgical treasures of ancient and apostolic times. Let us hope and pray that the Christian union and fellowship for which our Lord prayed and man's sin has marred, may again be restored. If this is in the Divine Counsels, we humbly believe that the union will be consummated first through established fellowship with the Old Catholics and the East.

"If for one hour Christendom were one, what in that hour might it not achieve!" If this ever comes, it will come, not by the adopting of each other's errors, nor by the servile copying of each other's defects, nor yet by agreeing to call diversity agreement, and palpable schism unity. It will come by searching reformation of each communion for itself and by itself: it will come by the turning, "not merely to each other," but of each and all to the common centre—Christ.

DR. FOUTE IN THE CONFEDERATE NAVY.

CHE interesting record of the War experiences of the Rev. R. C. Foute, D.D., late rector of Grace Church, San Francisco, whose death was announced last week, is taken from the San Francisco *Examiner*:

Dr. Foute had a most remarkable career. Born in Tennessee more than sixty years ago, he spent his early youth in that State until he received an appointment in 1857 as a naval cadet at Annapolis. During his four years at the academy he was a classmate of Captain Cotton, who distinguished himself in the Spanish War, and of Admiral Kempff.

When he left the academy at the outbreak of the Civil War he chose sides with his people of the South and entered the Confederate navy, first as a midshipman with the mosquito fleet. He was soon transferred to the famous Confederate monitor *Merrimac*, and was on her as senior midshipman, in command of one of the forward guns, during the memorable naval battle with the *Monitor*.

After the defeat of the *Merrimac* young Foute was commissioned as one of a party of ten Confederate officers to go to Europe and bring back some warships then being built at various Continental and English yards for the American rebels. The party stole forth in a blockade runner. A Federal warship gave chase and sent a ball through her. She was forced to beach on one of the Bermuda islands to avoid sinking at sea. Thence Midshipman Foute took passage in a brandy-laden sailing ship for another port, and eventually, by another vessel, reached Europe. But the ordered vessels were captured as fast as released from the yards. Foute remained in Europe a year on waiting orders. While in Europe that year he met Mrs. Kearney, wife of General Phil Kearney of the United States Army, and Mrs. Kearney's niece, who afterward became Mrs. Foute. Finally he asked to be relieved from the idle duty, and returned to America by way of Halifax, and thence to the South in a blockade runner.

He was promoted to a Lieutenant in the Confederate Navy, and given command of a gunboat at Charleston. Under orders, he burned his vessel and escaped in a small boat just before Charleston was evacuated. From Charleston, in the flood season, he went on foot overland through North Carolina, subsisting on green corn and coffee worth \$175 a pound.

When he reached his destination he was assigned, with the rank of Captain of Artillery, to the command of a battery in General Mahone's brigade, and with other former naval officers, fought his last battle at a place that very appropriately bore the name of Sailors' creek. The next day Appomattox surrendered, and the end was very near.

With other officers, after the general surrender of Confederate arms, he went to Washington. The feeling aroused against the Southerners by the death of Lincoln caused an order to be issued placing all former Confederates in Washington under arrest, and Captain Foute, along with others, was imprisoned with a lot of negroes in the old Baltimore and Ohio Railroad station. One day a little white girl, who brought in milk to sell, was induced by Captain Foute to secrete a letter in her emptied milk pail, take it outside and post it. That letter was an appeal to Mrs. Kearney. A few days later she arrived in Washington, and interceded for the young officer and secured his release.

WE SHOULD NEVER leave out of our busy days love's duties to our heart's own, whatever else we may leave out. It were better to miss almost anything else in life than what affection demands. The littleness of a service has nothing whatever to do with its value in God's eyes. God appraises all service by the spirit in which it is performed.—*Wellspring*.

EDUCATION AND RELIGION.

FROM A SERMON BEFORE THE UNIVERSITY SUMMER SCHOOL, IN
EMMANUEL CHURCH, ATHENS, GA.

BY THE RT. REV. C. K. NELSON, D.D.,
Bishop of Georgia.

WHILE I yield to no one in the earnest desire that all education should be accompanied by the inculcation of definite religious tenets and the principles of the gospel of Jesus Christ, it is illogical to speak of the two as one and the same thing when, as any one can readily know, the sphere of each is distinct. It is wiser, in the opinion of your speaker, to keep them distinct, and to consider them as related forces. I would not make one the adjunct of the other, but rather assign to each its proper place, determine their several specific functions and then fix—but not stereotype—their mutual influences.

Had this been the method pursued in the past, as it, doubtless, will be in the future, many and intricate complications might have been avoided, such as those which now affect the educational questions in England and have brought about serious tension in the affairs of Church and State.

One of the chief functions of education is to impart freedom of religious thought and to equip men for the proper and legitimate use of their rightful liberty.

The fact that intellectual emancipation has been from time to time misconstrued and its benefits have been misapplied is but a restatement of one of the tendencies in human nature to abuse liberty, and to go further than the law of reason or judgment allows.

The ultimate good comes to man after he has grown somewhat accustomed to his new conditions. We should not be disheartened by the temporary mistakes of self-consciousness and lawlessness, but look upon them as features of a transition period between intellectual freedom and its perfect exercise in accordance with law, judgment, and facts.

The history of the religious reformation of the sixteenth century on the continent of Europe and in England illustrates and confirms the position which I have taken. It was education, the widespread influence of a century of intellectual progress, stimulated by intercommunication and specially by the invention of the printing press as a means for exchange of thought and the dissemination of the results of scholarship, which in a few short years liberated the slaves of ignorance and grew more scholars in a decade than could be counted in many previous centuries.

The personal interest in religion, the claims upon individual faith, the responsibilities of each separate conscience felt an impulse which made the inculcation of moral precepts easier and assisted in the establishing of a new era of civilization.

I cannot now pause to register the mistakes which were abundant and are potent; but we must not disguise from ourselves the truth that while, like all upheavals, the reformations brought up a great deal that was offensive and made some devastation, it let in the light and air to men in caves and crevices who themselves or their descendants, became giants of progress.

The distinguishing feature of the period following from the middle ages, often, and in my opinion erroneously, called the Dark Ages, is not in the quantity of light so much as in its diffusion.

There had been a great deal of light shining all the while, but it was under a bushel not on a candlestick.

Education took the lamp of religious knowledge out of the student's cell and set it on a hill and breaking the clasp of sacred books laid them wide open in full view of minds and hearts that were groping in gloom.

A second function of education is to reduce fanaticism and superstition.

There is no fear that the elevation of intelligence will do away with the miraculous element in Christianity; on the contrary, the effect of such advance will contribute to the reasonableness of revealed truth and rehabilitate the argument for practical use. But real learning will reduce miracles to a minimum and not heedlessly ascribe to divine intervention works and conditions which are easily traceable to human and earthly causes.

The first step is to trace the causes and let men see them at work, so that they may not be alarmed if a door swing open three times, or if a dog bark at a certain hour of the night, or if a portrait fall from the wall, or a screech-owl sit on the roof.

Again, it is within the province of education to sustain the facts of history, and to discourage any statement, however acceptable, which does not bear examination by the historical process.

It is within the memory of some here present that a professor was removed from his chair of history for the announcement of discoveries which affected the origin of the denomination which had engaged him to teach history. If any one disputed, no one disproved his statements, which were scholarly and exact. At that moment, that board of trustees turned its back upon history and practically said: It is not history we want, but argument for our cause; and so a student and an historian went out like Galileo of old, undaunted by his conviction before a packed court, with the motto on his lips, "*E pur si muove.*"

Another concrete example must suffice. It is beneath the dignity and against the trustworthiness of any educator to state or to imply that the Church of England was founded by Henry VIII. I will not so insult the character of any of you for veracity as to intimate that you would perpetuate this error, nor offer such a poor compliment to your intelligence as to argue against this view, which is unhistorical, slanderous, and absurd.

I simply cite it as an instance and put you on your guard against it, with the reminder of its frequent occurrence in modern histories, nine-tenths of which repeat a falsehood that any accurate scholar can expose in half an hour, and demonstrate the extent to which partisan bias may force compilers who are not critical of their sources of information.

And lastly, for this side of my topic it is a privilege of education to assist by its labors and researches in the interpretation of the divine Scriptures. Not, we trust, the kind of aid offered by Professor Bacon, of Yale, to set the Evangelist St. Matthew right, in regard to certain recorded facts and occurrences in the life of the Son of man; nor of Professor Carpenter, of Manchester College, Oxford, who presents his opinion that the story of the Virgin Birth is a bit of folk lore and that the sinlessness of Christ cannot (!) be based upon historic testimony, and argues that the failure in the experience of those who are born of God in overcoming sin takes away the support for faith in the sinlessness of the Teacher! From such help may Providence defend us!

But let educators give to the world the fruits of the splendid discoveries in Assyria, Babylonia, and Egypt; let them appropriate the results of linguistic studies in their bearing upon the Bible, and utilize reverent and reasonable criticism by the historical method, and they will confer lasting benefit upon mankind and promote the cause of sound religion and true godliness.

In the midst of occasional expressions of alarm for the sacred deposit we may be encouraged by the words of an eminent Oriental linguist and profound scholar: "During 2,100 years the Bible has been constantly besieged, yet has succeeded in holding out. A position so difficult to capture seems to merit the name impregnable."—Condensed from *Atlanta Constitution*.

OUR INTELLIGENT CITIZENSHIP.

A REPORTER in Chicago collected, on Washington's Birthday, a lot of amusing opinions from Italian and other foreign citizens as to the "Father of His Country." He was variously thought to be an alderman, a saloonkeeper, candidate for mayor, a great musician, an actor, a street-car conductor, and a bridge-tender. Here are some of the replies: "Georgia—Georgia Washingtonna? Not know him? Live on Halstead Street? Keep saloon?" "Know Georgia Washingtonna vera well. Verra good man. He been Presidenta—Democrata Presidenta—ten, twelve year before McKinley." "Ma boy say Georgia verra good man—mebbie priest. I do'n' know. He no live here." "Washingtonna—Georgia—I think him alderman. . . . Nonny, nonny, no alderman—he dead long time—maka all railroads in America—big man."

Evidently there is some work of popular instruction for the settlements and night schools and free lecture courses to do in Chicago yet. One of our correspondents, writing recently about our editorials on Jefferson, declared that many of his people did not know who Jefferson was, and would prefer a chew of tobacco to learning what he believed or didn't believe on religion.—*Western Christian Advocate*.

"God is on my side. He makes Himself responsible for my being. If I will only entrust myself to Him with the cordial return of trustful love, then all that He has ever breathed into my heart of human possibility He will realize and bring to perfection."—Charles Gore.

THE DIVINITY OF JESUS CHRIST.

By THE REV. CHARLES FISKE,

Rector of St. John's Church, Somerville, N. J.

IT WOULD be very interesting if we could print here just what everybody we know thinks about Christ. It was the question our Lord Himself asked, "What think ye of Christ?" "Whom say ye that I am?"

There are many people who do not understand how He can be both God and man. There are some who flatly deny His divinity. But if you were to ask these people just exactly what they do believe about Him, you would, when they tried to put their thought into some positive form, find that it was not positive at all, that their answers would be most vague and uncertain. They will not accept the doctrine that Christ is divine; but they will not be at pains to discover precisely what they do think He is. Probably, if you were to pin them down to some definite answer, most of them would say that they think He was a good man, the best man the world has ever seen. Some would go further, and tell you that He was divine, in the same sense in which all men are, though in greater degree—that is, that God absolutely possessed and filled His whole life. But He is not God, they will add; no, Christ was a good man, the best, the purest, holiest, most unselfish man that ever trod this earth; but He was not God incarnate.

Well, let us see. Suppose some religious teacher were to stand before us and declare himself sent by God to lead us to a fuller knowledge of His divine character. Suppose he were to begin his work by saying that we are all of earthly origin, while he was from above; suppose he were to summon us to do him reverence; suppose he were to tell us that he was the way, the truth, the life, the light of the world, the good shepherd of souls; suppose he were to repeat this in every conceivable form, were to tell us that we must honor him as we honor God, that we cannot come to God except through him, that he and God were one, that if we believe in God we must believe also in him, that if we do not love him it will show that we do not love God.

What would you say of such a man? You could not call him good. You would declare him either a lunatic or an imposter. No religious teacher to-day would dare point men to himself; none could have any influence if he were not willing to acknowledge his own imperfections. A religious teacher may say, "I try," "I think," "I feel sure," "I hope," "I believe"; but he must never say, "I am." A sane man who spoke of himself as never committing sin would be consigned at once to oblivion or contempt.

Now, bearing all this in mind, notice our Lord's self-assertion, His silence as to any moral defect, His intense authoritativeness, His claim of co-equality with the Father, His assertion that He is essentially one with God, His call to men to make Him an object of faith, just as they believe in God, to trust in Him as they trust in God, to honor Him as they honor God, and to love Him because to do so is a necessary mark of the children of God. See how He declares that no rival claim, however strong, no natural affection, however deep, may interpose between Him and the soul of His follower. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." See how He asserts His absolute sinlessness, challenging men to find any spot in Him. "Which of you convinceth Me of sin?" Read scores of passages where Christ makes such claims, and then ask if He can be sincere, unselfish, humble, and good, if He is not more than man. As St. Augustine put it, "Christ, if He is not God, is not a good man."

Do you find it hard to believe that Christ is God in the flesh? Well, it is harder to believe that He is truly a good man if He is anything less than this. "It is easier," says Dr. Liddon, "for a good man to believe that in a world where he is encompassed by mysteries, where his own being itself is a consummate mystery, the Moral Author of the wonders around him should for great moral purposes have taken to Himself a created form, than that the one Human Life which realizes the idea of humanity, the one Man who is at once perfect strength and perfect tenderness, the one Pattern of our race in whom its virtues are combined, and from whom its vices are eliminated, should have been guilty, when speaking about Himself, of an arrogance, of a self-seeking, of an insincerity, which if admitted must justly degrade Him far below the moral level of millions among His unhonored worshippers. Thus our Lord's human glory fades before our eyes when we attempt to conceive

of it apart from the truth of His divinity. He is only perfect as Man, because He is truly God. If He is not God, He is not a humble or an unselfish man."

Or think, once more, of Christ's claim to judge the world. "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father." We know what it means to sit in judgment over one of our fellows. It means, if we are to give a perfect judgment, that we must know his whole life, read every thought, consider every word, be acquainted with every act. It means that we must be able to read his heart like an open book, that we must have thorough understanding of all his motives; for motives as well as actions must be taken under consideration. It means that we must have perfect knowledge of all his past, his inherited tendencies, his early environment, his peculiar temptations, the strength of his resistance of them. We must be able to look into his eyes, and read him through and through.

Consider, therefore, what Christ claims when He asserts that to Him it is given to know in this way not *one* man, but *all* men, not one soul, but every soul that ever faced sin, every man, woman, or child who is now on earth, or ever came into the world, or is yet to be born, to live and work and love and pray and struggle here. To make such a claim is to declare one's self omniscient, and to assert one's omniscience is to call one's self God. Christ did make this claim—and therefore either Christ was the incarnation of wickedness, or else He was insane, or—He was what He claimed to be, He was God.

Someone, perhaps, will tell you that He never said these things, that the Gospels are not inspired and that their reports are untrustworthy. But do not let that trouble you: the Gospels give us the only picture of the life and teaching of Christ that we have; and if we do not accept their accounts as substantially true, we must remain totally ignorant of Christ. He was this that they say, and all this, or else we know nothing whatever of Him.

In all this, let it be noted, we are but touching the border ground of the proof of Christ's divinity. We have to remember not only what He said about Himself, but what others said of Him. What did St. Thomas mean, when he fell at His feet and cried, "My Lord and my God"? What did St. Paul mean, when he said, "In Him dwelleth all the fulness of the Godhead bodily"? What did he mean, again, when he said of Christ that "being in the form of God, He thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men"? What did the writer of the Epistle to the Hebrews mean, when he called our Lord Christ "the brightness" of the Father's "glory," and "the express image of His Person"? What did St. John mean, when he called Him the Word of God, and said that "in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us"? What must this same St. John have believed, when, his soul thrilling at the thought of the wonderful thing that had come into his life, he used such language as this of his Master? Read it: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

What did they mean, and what did they believe? What but that God was in truth the divine Son of the Father? And what can we believe but just what they did? What think you of Christ? Do the Gospels give us a substantially accurate account of His life? And did His disciples know Him? And was He a good man? And if so, was He not also God?

TAKE HOLD with God in His steady work for lifting up the world: and you shall daily forget that there are these grasshoppers and crickets screaming and chirping and asking questions around you, even if they aspire so far, in their wrangling disputations, as to doubt whether there be any world, be any heaven, be any God, or any life worth living. Let your vine blossom and bear fruit, let the fruit ripen and hang in fragrant and luscious bunches heavy upon the bough, and you do not put the knife to the bark to see if the vine is alive.—*The Standard.*

PROTESTANT VERSUS CATHOLIC.

BY THE REV. EDWARD M. GUSHEE, D.D.,

THE agitation for the Change of Name of the American Church is disclosing what the authors of the movement, perhaps, did not reckon on, and that is a fondness on the part of a large number of the clergy and of the laity for Protestantism in preference to Catholic truth and discipline. If there is this preference, and it can be claimed that the present name of the Church describes it better than any other, it is unfortunate that there should have been this agitation about the title, giving an opportunity for this strong and virile anti-Catholic element to make a demonstration, which renders more difficult than ever the work of Catholic-minded pastors.

Until recently the contention has been that the word Protestant, being distinctly a negative term and emphasizing simply our objections to the claims of another branch of the Catholic Church, can scarcely be considered by anybody as expressing, except in one small particular, what the Church is. It was not strange that there should be a little apprehension on the part of some that the dropping of this title would mean a relaxing of these objections to Roman claims. On this account resistance to the movement might be expected. There was this difficulty and this was the only difficulty.

But this attempt to change the title of the Church has been instrumental in revealing something else. And that is, not only the strong sentiment in this Church against whatever is distinctively Roman, but a stronger and pervading and extensive advocacy of, and sympathy with everything that is implied by Protestantism as against whatever is Catholic. The *New York Churchman* congratulates us that it is allowed that the change of title is not a question of first-rate importance. Nevertheless it has disclosed a condition which is of serious moment and is likely to be of very serious consequences.

Protestantism in the Church now, as we know, does not imply, simply, the acceptance on equality of those "sister Churches to which we are so closely related"; it does not mean, merely, the surrender of the whole Catholic ground on which the English Reformers staked their revolt from Rome, and the adoption of the nebulous theory of what the Church is—an invisible something represented visibly by divers other "denominations" beside the National Apostolic Churches. It means all this emphatically, but it means more. Protestantism, as it is boldly advocated and defended, stands distinctly for what is modern as against what is ancient. Arrogating everything in the way of advancement that has characterized the last three centuries, taking credit for all that has naturally resulted from the invention of the art of printing, assuming that Anglo-Saxon progress has been the result of separation from a visible historic Church, accrediting Protestantism with civil liberty and democracy, all these deductions absolutely gratuitous, the advocates of Protestantism go on to claim and rejoice in the rest, namely, religious anarchy, called religious freedom, the legitimacy of any sect that assumes to be a Christian Church, the toleration, that is, the condoning and patronizing of any heresy or fanaticism whatever, if supported by the respectable classes; accounting the Nicene faith as, by no means necessary to be accepted in its entirety or literalness even for a participation in the Sacrament which symbolizes it.

An author in *The Outlook*, in a kind of Baccalaureate article, instructs the College Graduates that "for all Protestant denominations the supremacy and final authority in religion has passed from the Church and is passing, despite the hopeless resistance of many, from the Bible." Thus, the Protestantism which is evidently so dear to a large number of the clergy of the American Church is by no means confined to a rejection of the claims of the See of Rome. It rejoices in the same kind of liberty which the Unitarian rejoices in, namely, an emancipation from any visible historic authoritative body having any Divine sanction, and equally from the inconvenience of any rule of faith in the Holy Scriptures. Said a late eminent divine of this Church, with a good deal of wrath, in a company of Protestant ministers, when projecting some unsectarian movement, to be confined to evangelical denominations: "I am sick and tired of hearing this distinction. Unitarians are just as evangelical as any body." The Protestant wants no rule of faith whatever. If he is an "Episcopalian" he is that, not because he believes there is any obligation laid on him to accept the Faith once delivered to the Catholic Church, a faith which is to be derived from the inspired Word, but because amidst the other varieties of Protestantism there are certain things

in the Episcopal Church more consonant with his tastes. As to any rule of faith, true Protestant that he is, he scorns the idea, and in some cases boldly expresses his regret that the pulpits of this particular variety of Protestantism are closed to popular preachers who deny the Deity of our Blessed Lord.

The seriousness of the case, however, does not lie so much in the contention of those who take such delight in the Protestant title and to whom the idea of a Catholic Church is distasteful, as in the conduct of those who, although not like minded, condone the situation and treat it with levity. If we have no rule of faith we may as well close our churches. We may not look with serenity on the dishonoring of any truth that affects our eternal life. Loyalty to Christ on the part of His priests cannot exist with a complacent thinking of Christ's Church as a reservoir of half-heartedness, waning belief, and unrebuked heresy. To congratulate ourselves on the harmonious co-dwelling of believers and unbelievers, as if that was the highest ideal of a Christian Church, on the supposed growth of this Church because membership, or attendance on its services need not imply any very thorough acceptance of what is plainly taught in the Offices of the Church or because it is so largely the Church of the wealthy, is to all intelligent and serious minded persons simply pitiable. We are very much mistaken if we think that this eclecticism commands the respect of those not of us.

What feeble way of recommending the Church of God, so often heard, is that of representing it [the Episcopal Church] as corresponding to the states of the federal union, a republic, a democracy. To be sure, there is a faint resemblance of this sort in America in our confederacy of Dioceses. But the Catholic Church is a kingdom, and Christ is the King. The true followers of Christ are a peculiar people. The Kingdom which was to be set up was to be unlike the nationalities of earth. Christ Himself is the King, and we are to serve Him.

Neither is the Church of God an "institutional Church" in the modern sense in which that term is used, a body useful mainly in conducting certain social functions and philanthropic enterprises. It was, rather, to be an inspiration, to affect a community at large; its members, to be sure, naturally zealous of good works, influencing and moulding human life. Occasionally we hear of parishes which have gathered large numbers of people in the poorer districts of cities by their various agencies for providing social privileges and amusements and sometimes substantial benefits. But other churches—Catholic churches—in the same districts gather and hold people by their love for their Lord. Much amusement was occasioned when Bishop Eastburn once remarked that he heard a great deal in these days about Church work; for his part he did not know what Church work meant. This amusement might have been somewhat chastened had it been known that when Bishop Eastburn was the pastor of one of the New York parishes, a larger number of young men attended his services than attended any other New York parish, and that his offerings for charities and especially Missions, were unprecedented.

In short, the legitimate work of the Church has been, and must be so again, the kindling of devotion to Christ as Lord and Master. Ethical enthusiasm and social readjustments never have and never will characterize a religious revival. These are results. Those who believe in the Lord and in His power to redeem the world, which is His world, will not be drawn aside to substitute any modern device for the influence and instrumentality of the Holy Spirit. The mystery of an Incarnate God cannot be discerned by the unregenerate, nor can they discern the power of faith in Jesus Christ. But this only can revolutionize the world and bring the reign of righteousness. We are to remember that it is not only a faithful saying, but one worthy of acceptance, even in this twentieth century, that Jesus Christ came into the world to save sinners. And more than this, that there is none other name under heaven given to men through whom we may receive salvation, and by submission to whom the world shall be prepared for His glorious advent, than the name of Jesus Christ, the Son of the Virgin, the Son of God. Even Christian Science, Dowieism, and such like, show that the people still look for a power and for instrumentalities which are not of this world. The Catholic Church has the note of certainty. Nothing else in the long run will meet the demands of hungering souls. Surely the priests of our American Church can find no cause for congratulation in any growth of the Church which obscures what it is their business to proclaim. To the Greek it is foolishness; but to us it is the power and wisdom of God.

Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"Old Testament History, from the Death of Moses to the Reign of David."

By the Rev. ELMER E. LOFSTROM.

GIDEON'S CALL.

FOR THE TENTH SUNDAY AFTER TRINITY.

Catechism: IX.—"Chiefly Learn." Text: Eph. vi. 10.

Scripture: Judges vi. 11-28.

AFTER the victory of Deborah and Barak, there was a period of comparative peace until that generation had been displaced by another, forty years having passed away. But it must be remembered that the tribes were not bound together by any organization, and had no common leader in time of peace; nor even in time of trouble except as some leader came forward with some form of divine appointment.

It will help materially to the understanding of the troubles that now came upon them, to notice *the transitional nature of this whole period*. Before they entered this land, the Israelites were organized as tribes, and during their journey in the wilderness, their only occupation was the keeping of their herds of cattle which made up their wealth. At that time it was easy for the tribes to hold together and be governed by the head of the tribe. But the entrance into a land where they could settle down to make permanent homes for themselves, scattered the men on the farms which they began to cultivate; and with different families on their several farms, it is evident that the tribal organization existed in name only. The change from flocks to fields demanded a change in organization, and the period of the Judges is a period of transition between the tribal organization and their organization into a kingdom, the form of which will be considered later. During this period, some form of local government grew up, and at this time consisted at least of a gathering of the men of the town corresponding to our town meeting (Judges ix. 2, 6, etc.). There were also local officers, called "princes and elders," as of Succoth (viii. 14). In this way they could live happily in times of peace and quiet, but it was impossible to organize any general and concerted resistance to an invading foe large enough to overcome the opposition of those who would gather from the immediate scene against them.

We have been assured by the writer that had the Israelites remained faithful to their God, they would have been left in peace; but once again *the new generation had gone astray and worshipped idols*, so that a man like Joash, whose sons "resembled the children of a king" so princely were they, had an altar to Baal and a carved wooden pillar surrounded by a grove, built to Astarte (vi. 25). Doubtless he was only a type of all, and this was just the opposite of what they had been commanded to do (Ex. xxxiv. 13). As had been promised, trouble came upon them; and this time it was the Midianites who came in to annoy them. As long as they had been subject to the Canaanites, they had at least been protected by them from outside enemies; but when the Canaanites had been defeated under Deborah and Barak, this costly protection was no longer theirs. So in time, the Midianites, who were descendants of Abraham through the fourth son of Keturah, one of his wives, came from Arabia up the Jordan valley, and into this valley where Joash and his sons lived. Ophrah is near Shechem, in the only valley that connects the Jordan valley and the sea. A relief-map will show plainly why they would always come into this fertile valley or into the broad plain of Esdraelon, a little further north.

The Midianites, with whom came also Amalekites and some Arab tribes, came up at the harvest time and just when all the grain was ready. They took the harvested grain for themselves and destroyed what they could not take. They were perhaps content with that and did not kill any of the Israelites, except as these resisted them. Then they would vanish, and when the spring and seed time came again, the Israelites would plant their fields and make all ready for another harvest, only to have the Midianites come again when it was harvested, and take it from them. When this had been done seven years, and the people were almost ready to starve for lack of a harvest for so many years, they at last remembered their God who had saved them at other times when their fathers and forefathers had been in trouble. That is always one use of trouble; if it is serious enough, it will surely make us remember God. Some-

times His true loving care for us sends us trouble for that reason, and at other times His Providence brings this good out of the evil which comes upon us; we are made thereby to remember Him. After losing their crops for seven years, the Israelites were in trouble enough to remember the Lord and to cry unto Him for deliverance. He first sends a prophet to them to tell them that they are right in assigning the cause of their trouble to their own disobedience (v. 10), and then He prepares to raise up a deliverer. Gideon, the fifth judge, is the man chosen.

In his preparation and call, both ordinary and extraordinary means are used. First, by his suffering the common lot, he was made to feel the need of help and deliverance, but that might not have made him willing to be an instrument to be used in any way pointed out, had it not been for something which happened and singled him out in such a way as to make his supreme duty the killing of certain of these Midianites. Was it nothing more than an accident, that his two princely brothers should have been killed by two of the kings of the Midianites, Zebah and Zalmunna? (Judges viii. 18-21). As the next of kin, he was the "avenger of blood," whose duty it was to slay two kings. Surely here was a call as plainly as it could be made by ordinary means to go out as a leader of his people against these Midianites. But, in the second place, he was not left without a special and extraordinary call. He was pounding out the little grain he had been able to save, in a hiding place, for fear of these raiders, and no doubt, as he pounded, his heart burned with anger with the thought of the killing of his brothers and he was troubled to think how helpless he was to avenge them alone and unaided. And then it was that the angel of the Lord appeared to him. His answer to the angel shows that he had been thinking how that the Lord was not with them any more or He would have delivered them, as before He had delivered the people out of Egypt. He made the same mistake we make when we blame God or His Church for neglecting us when it is we who are neglecting Him. The angel calls him "a mighty man of valor," a Hebrew term of high honor; and convinces him that, in spite of his poverty, he is to be the chosen instrument of God for this great deliverance from the Midianites.

The humility of Gideon is worthy of notice. Even then he can hardly believe that he is to be used to do such a great work. When the Lord tells him that He will be with him, there is no longer any question as to the outcome of the undertaking. He shows that he is a man of faith worthy of a place in God's roll of honor (Heb. xi. 32). And he adds to that, the rare virtue of humility. The only thing he doubts is his own worthiness and fitness, and that doubt troubles him so that he insists on no less than three signs that it is really true. One sign the "angel of the Lord" gives him and then, after the fighting men had been gathered around him, when twice more he demanded signs of his own naming, they were given him. And at last he could doubt no longer that God has honored him by calling him to be His Own leader. God's condescension to the humble doubtfulness of the truth of His call to Gideon, teaches us that when a man is called to be a special leader for God and is to lead others against the enemy, he does well to make sure that the call is meant for him. Some sign will be given to convince him, if he needs it.

In addition to the miraculous signs of his appointment, Gideon was prepared for his work by the assignment of a less difficult work first, a work that would both try his courage and obedience and at the same time, when he was found not wanting in these, teach him that God was with him and would protect him. The destroying of his father's idols was a brave act in itself, which would make the people accept him the more readily as a leader and would also give the people an example of consecration to the undivided service of Jehovah, which they needed. Before entering upon the Lord's work abroad, he won a triumph for Him in his own father's house, and among the neighboring families who had been accustomed to gather about his father's idols to worship them. By his obedience to the Lord's command in this duty, he was given an opportunity for the larger and more difficult task awaiting him, but which he could never have done had he failed in the former. Without a doubt, many men called to do a great work for God, never accomplish it because they yield to some of the temptations which beset them on the way to it. Gideon did not fail until after his work as a deliverer was done.

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WHATEVER a man intensely dreads, that brings him into bondage, if it be above the fear of God and the reverence of duty.—F. W. Robertson.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PAST OF MR. FILLINGHAM.

To the Editor of *The Living Church*:

IN VIEW of the threatened transference of the Kensit-Fillingham agitation from England to the Episcopal Church of the United States, it may not be uninteresting to recall a former period in the life of the Rev. Mr. Fillingham; when he rendered himself notorious in an agitation of a directly opposite character.

An incident which occurred some twelve years ago, or perhaps a little longer, and of which I was a personal witness, while it does not explain, may yet throw some light on the causes of Mr. Fillingham's complete volte face; and the extreme bitterness and animosity with which he falls foul of all forms of Catholic worship.

The Rev. Mr. Fillingham, who then held a benefice near Huntingdon, was a member of the Order of the White Rose, but his name, together with that of the Marquis de Ruigny, and another whose name I do not now recollect, was removed from the roll of the Order, at a meeting held in the French Room of St. James' Hall, London. They were removed, not on account of any democratic leanings to a republican form of government, nor for being suspected of condoning the sovereignty of the House of Brunswick; nor for exhibiting any Puritanic or Protestant sympathies. Quite the reverse. The reverend gentleman and his associates were expelled from the Order of the White Rose because, mistaking the purposes the Order had in view, they were endeavoring to translate into practical politics, objects which were, and are necessarily, so far as Great Britain is concerned, academic, educative, and memorial.

When Mr. Fillingham endeavored to stir up the agricultural population of Huntingdonshire by public addresses on Legitimism, and came near taking an involuntary bath in a horse trough, when he had to appeal to the protection of a Victorian policeman at the same time he was denouncing the Victorian regime; when he became engaged in an undignified squabble with the custodians of Westminster Abbey, through insisting on placing a wreath of roses on the tomb of Mary Queen of Scots; when he was doing these things, he was not furthering the objects of the Order, but was misrepresenting and exposing it to ridicule and contempt.

The purposes of the Order of the White Rose, as expressed in its own formularies, are: "To cherish the memory of the Royal House of Stuart, to seek out and preserve the authentic memorials of that House, and of all the persons and families who, during the seventeenth and eighteenth centuries, suffered in life, body, and estate in their cause; to make known the real principles on which legitimate sovereignty rests." In doing so, it is of course inevitable that it must combat, and oppose, those democratic principles which, since the English Revolution of 1688, have more or less permeated every European state.

It may be said that political legitimism does not of necessity involve Catholic doctrine and practice. What was the character of the services in Mr. Fillingham's church, I cannot say, but his whole surroundings, at the period I mention, were Catholic, either of the Roman obedience, or the Anglican Communion. He certainly took part as a matter of course in Anglican services, at which the Prayer Book was interpreted in the most Catholic manner possible, notably the services held annually in commemoration of the martyrdom of King Charles I.

The object of the episode of the wreath of roses to be placed on the tomb of Mary Queen of Scots, was in recognition of her being a martyr for her Faith.

This gentleman, who was formerly more Royalist than the King; more Catholic than the Pope, for his Holiness has not yet decreed the beatification of Marie Stuart, has now become more puritanic than the Protestants, more sacrilegious than the infidel; for of what infidel is it related that he publicly exhib-

ited a consecrated wafer to the gaze of the audience at a Protestant meeting? a wafer which must have been purloined at a sacrilegious communion, and this act, the Church press of England attributed to Mr. Fillingham some few years ago.

Whatever may be thought of the Order of the White Rose by those who are opposed to its principles and have no sympathy with the memories it strives to preserve, they will at least acknowledge that its members are gentlemen, whether by birth, education, or conduct. The present confreres of Mr. Fillingham, are—well, the entourage of the late Mr. Kensit.

I am, sir, yours faithfully,
Oakland, Cal., July 26, 1903. CHARLES SEAFORTH.

AS TO THE ADMINISTRATION OF THE CHALICE.

To the Editor of *The Living Church*:

THE LIVING CHURCH is abundantly able to defend its opinions, and, if it sees fit, will duly answer the criticism of Mr. Gorter in the issue of July 25, as to "The Administration of the Chalice." But this criticism has recalled a course of thinking which has run through my mind for, lo, these many years, and which, with your permission, I wish briefly to indicate.

I am the more impelled to this as the way you recommend in your "Answer to Correspondents" in the issue of June 20 is the identical practice I have followed for many years. I do not know how I came to do so, unless it is a reasonable and sensible way, and seems like doing things "decently and in order."

Now Mr. Gorter says "This is all wrong," and quotes *Ritual Notes*, and Mr. McGarvey's *Ceremonies*, etc., to prove it, as if those, I have no doubt, very excellent books, settled the matter.

Now the question is, How did the writer of *Ritual Notes* and Mr. McGarvey find out, to begin with, what is "wrong" and what is "right" in the mode of administering the chalice, or in the celebration of the Eucharist generally—I mean as to the detail of things? Have they had any especial revelation on the subject, and so are infallible? Or are they learned above all other men?

Many years ago I read with much edification—before he was a Bishop—the present Bishop of Fond du Lac's little book on the subject. It made a permanent impression on me, and has been most suggestive and helpful. But, I then asked myself, How did he find out all this? Where did he learn about all these little details? I do not remember finding fault with any of them in particular, supposing them to represent his own way of doing things, as he had an undoubted right to do; and, certainly, many of those ways seemed to be excellent and reverent; but I did not understand that he considered those ways as obligatory on other priests of the Church.

But of late there seems to have arisen a more dogmatic way of doing things—a "right," a "correct," a "Catholic" way has been discovered, and all other ways are "wrong." The formula of expression is "Catholic Usage," or "Catholic Practice," and all things must be conformed to that; and certain wise ones seem solely possessed of the secret.

Now the question comes again, How have these good brethren, who are so fond of these expressions, and who use them so confidently as settling things, found out what is "Catholic Practice" and "Catholic Use"? When and where and how did they learn all about it?

Many years ago, before these attractive and enticing terms were discovered, I remember to have been puzzled by some things I saw and heard; the way things were sometimes done. One day I happened on a book, now forgotten, maybe, called *Directorium Anglicanum*. It was, as Horace Greeley was wont to say, "mighty interesting reading." "Ah," I said, "I have found out something: here is where the bees have been feeding: this explains it." It told all how the true Anglican—that was the sufficing term then—ought to do things; and some few there were who accepted it all, and were for the time content. But "we have changed all that." That, once famous, is a "back number"; still, I shrewdly suspect that something more than memory of it remains "in spots."

And now, "Where are we at"? I suppose *Ritual Notes* and Mr. McGarvey can tell us; according to Mr. Gorter they have told us, and we ought to be duly grateful.

In past times we have been told that the practice of the second year of Edward VI. settles things. But who now knows what that practice then was?—in the detail of things, I mean. But it seems now that we have got beyond all that, too; and certainly it cannot be claimed that the way of doing things in that

or any one particular year can be called "Catholic Practice." It must be something wider and longer than that.

Some years ago I took the trouble to go through the Canon of the Mass in the Roman Missal, and counted the number of rubrical directions for manual or physical acts. As I remember, there are about 250 of them. I told this fact some time to the present Bishop of Tennessee. His comment was: "Certainly. A priest of the Roman obedience once told me that there are not ten priests in this whole country who can go through the Mass and not make a mistake." We may conclude, then, that this cannot be an authority as to "Catholic Practice." Everybody knows that the *doctrine*, as exhibited in the *letter* of that canon is primitive, and so *Catholic*, for the most part; but we know, too, that most of these rubrical directions and the teaching they imply, are mediæval, and grew up around the theories about the Eucharist invented in those ages; and, certainly, no "usage" can be "Catholic," invented, say, in the twelfth or thirteenth century.

So here we are at sea again. What is "Catholic practice,"—and where can we find it?

Perhaps, Mr. Editor, you have sometime stood on the bank of some large river, like the Mississippi or the Ohio, in high flood time, and have seen the mass of driftwood swept by. Numerous enterprising boatmen along the stream push out into the swift current, and with boat-hooks catch, as chance offers or individual choice selects, fragments of the passing mass, and dragging shoreward this flotsam and jetsam, make a curious and very promiscuous pile on the bank.

As we learned in our school days, *Fabula docet!*

Brandon, Vt., July 29, 1903.

D. D. CHAPIN.

[The foregoing letter is considered in the editorial columns.—EDITOR L. C.]

THE WORD "MASS"—FASTING COMMUNION.

To the Editor of The Living Church:

IN REPLY to Mr. Phelps, I would say I used the word "Mass" intentionally, because it expresses the whole service better than any other word. The Holy Communion or the Lord's Supper emphasizes one side of the Blessed Sacrament, namely our Communion; the Holy Eucharist speaks to us of the Sacrifice and Thanksgiving. The word "Mass" stands for the whole service in all its aspects.

The use of the word has never been condemned in any of our Church formularies or canons, and its use is as justifiable and permissible as the terms, the Lord's Supper, the Holy Communion.

The fact that the word Mass was omitted from the Second Prayer Book (except in the word *Christmas*) is no argument against its use; omission is not prohibition. If any one disputes this, the *onus probandi* is with him.

The expediency of using the word Mass is another matter. I do not, myself, use the word when I know I will be misunderstood. Providing people accept the Real, Adorable Presence of our Lord in the Blessed Sacrament, it is not a matter of moment whether the Sacrament is called the Holy Communion or the Mass. The latter term carries with it no special doctrinal significance.

II. "Where shall we find the law of fasting as relating to the Lord's Supper?" Answer: In the Catholic Church, of which our Church is a part. Fasting before the Lord's Supper was common in St. Augustine's day, and it has been so ever since. I used the term "law" advisedly, because custom becomes law, if the custom has (1) taken root in the community or (2) at least the greater part of it; (3) if the custom is well known; (4) publicly acted upon, (5) freely, (6) without interruption.

The custom of fasting before the Communion has been the custom of the Church for centuries, and answers to every one of the brief heads touched upon above; hence the custom has become law. The custom being "ordained and approved of common authority" is the law of the whole Church, East and West, and the Anglican Church, as part of the Catholic Church, is as much bound by the law as the Latin or Greek Churches. And, indeed, our Church has never in her Canons or Rubrics forbidden the custom, because to do so, she would be acting *contra legem*; the XXXIV. Article, which speaks of traditions or rites and ceremonies, from which I have already quoted, is very careful indeed not to do so, as Bishop Forbes shows, which in itself is a proof that our Reformers who framed these articles felt and knew that our Church was bound by the ancient, universal law.

The Bishops and priests of our Communion, in common

with all Christendom, claim the right of dispensation in special cases, and a wise priest who knows his penitents and people will grant dispensation from fasting in cases where the fast will cause physical sickness in the more delicate or perhaps in some cases, where the communicant has never been taught the necessity of fasting and is now too old to begin.

I hope this will satisfy Mr. Phelps. If he desires some literature upon the subject, The Young Churchman Company of Milwaukee, or Mr. Gorham of New York, can supply him, I fancy. I do not intend to be drawn into any controversy upon the subject.

HARRY RANSOM.

St. Andrew's Church, Buffalo, N. Y.

MORALITY NOW THE ISSUE MORE THAN THEOLOGY.

To the Editor of The Living Church:

MY DEAR MR. EDITOR, I am making a strange request in this letter, perhaps you and many of your readers will think. But the strangeness of the request, if granted, and the large type in which the extracts will be printed, will rivet attention upon the points which I desire to make, and fix them in the memory of your readers; and in this case, I most heartily wish that they were all the adult members of our Communion, clergy and laity.

My request is that you will reprint in large and leaded type the extract from Mr. Spurgeon's sermons, which appeared in your columns, August 1, p. 477, and also the following extract from Archbishop Tait, with my brief comment in equally large type.

The extract from Spurgeon is as follows:

"But, I hear many good people exclaim, 'there are many good clergymen in the Church who do not believe in baptismal regeneration!' To this my answer is prompt: Why, then, do they belong to a Church which teaches that doctrine in the plainest terms? I am told that many in the Church of England preach against her own teaching. I know they do, and herein . . . I question, gravely question, their *Morality*. To take oath that I sincerely assent and consent to a doctrine that I do not believe, would, to my conscience, appear little short of perjury, if not absolute downright perjury; but those who do so must be judged by their Lord. For me to take money for defending what I do not believe—for me to take money of a Church and then to preach against what are most evidently its doctrines—I say for me to do this (I shall not judge the peculiar views of other men), for me or for any other simple, *honest man* to do so, were an atrocity so great that, if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality. . . . For clergymen to swear or say that they give their solemn assent and consent to what they do not believe, is one of the grossest pieces of immorality perpetrated in England, and is most pestilential in its influence since it directly teaches men to lie whenever it seems necessary to do so in order to get a living or increase their supposed usefulness; it is in fact an open testimony from priestly lips, that, at least in ecclesiastical matters, falsehood may express truth, and truth itself is a mere unimportant non-entity. I know of nothing more calculated to debauch the public mind than a want of straightforwardness in ministers; and when worldly men hear ministers denouncing the very things which their own Prayer Book teaches, they imagine that words have no meaning among ecclesiastics, and that vital differences in religion are merely a matter of tweedle-dee and tweedle-dum, and that it does not matter what a man believes so long as he is charitable towards other people."—*Spurgeon's Sermons*, Funk & Wagnalls' Ed., Vol. VIII., p. 16.

Archbishop Tait says: "I confess that I do not understand the frame of mind that would lead a teacher of religion to protest against the Nicene Creed, and at the same time to join in a solemn service of which that creed and its doctrines form, from the beginning to the end, so prominent a part. Neither can I understand anyone feeling it right to invite to our Communion Service a teacher of the Unitarian body, which so protests."—*Life of Archbishop Tait*, Vol. II., p. 70.

(The above extract is quoted from a letter of Archbishop Tait to Canon Carter, relative to the case of the Rev. Vance Smith in England, some years ago, and is directly and precisely applicable to a similar case among ourselves to-day.)

It is of little or no consequence whether the party in question was distinctly and personally invited to receive in the administration of the Holy Communion or not. He was a conspicuous figure, and doubtless every person in the congregation knew him well. They and all New England and an immense

constituency of admirers and friends all over the Christian world hold him in veneration and respectful regard, and I count myself not least nor last among that number. But for the very reason that I esteem him, I do not wish him to behave himself unworthily, through bad advice or misunderstanding. With reference, however to the venerable gentleman, who made the mistake of declaring by his act, that he accepted and believed the Nicene Creed, which he did not accept or believe, I have nothing more to say, than that I regret for all our sakes, that he labored under the misapprehension that Jesus Christ had invited him to the reception of the Holy Communion in our Church eighteen hundred years ago. No man, in accordance with the prescribed and published rules of our Church, which celebrates the feast, can approach her Holy Table, without qualifications, of which the acceptance *ex animo* of the Nicene Creed is one. I regret his mistake, and close my lips.

But while there are probably reasons to plead in palliation of the Bishops who were directly or indirectly involved on the occasion in the scandal, as it seems to me, still the great mass of men do not know those grounds for excuse, and the fact remains an object lesson of anomia and lawlessness and scandal against which men who are loyal to their vows and oaths must protest, as I now do on my own behalf, and on behalf of all, who agree with me in the conviction that the Prayer Book is meant for the children of the Church, and not for aliens or foreigners, who have not been "confirmed, or are ready and desirous to be confirmed," until they have become *naturalized*, we would say in the State, but *confirmed*, we say in the Church, as citizens of the Church.

Let me in conclusion say, that it seems to me an insult to the intelligence of the average man, to say that the rubrics of the Prayer Book, and notably the one on Confirmation, are made for the children of the Church, and not for those without, with the inference that those without can enjoy the Church's privileges, and honors, and blessings without submitting to the conditions and restrictions with which the Church has seen fit to surround these privileges and honors and blessings. If this be a principle of interpretation, it must apply to the entire rubrical system of our Prayer Book, and the consequences would be frightful; they are a *reductio ad absurdum*.

Let me ask our friends to apply this principle to the interpretation of the civil law of our land, which is meant for the children of the United States, and not for Englishmen, or Germans, or Russians. Let them try to apply their pet principle by which they seek to nullify the obligation of the Church's rubrics to the civil and criminal law of our land, and they will speedily be cast into prison, perhaps executed by the rope or electricity.

I am sorry to take up so much space; but one thing more I wish to add: Our friends, who seem bent upon trying to kill rubrics, and then when they have, as they imagine, at all events hope, succeeded, cry out, "These rubrics are dead," are strangely ignorant of the fact that the services of the Prayer Book are a *connected series*. They begin at the Font, they do not end until they reach the triumphant service for the Burial of the Dead, and connect the coffin and the grave with the Resurrection and the Life Eternal in Heaven.

These services are not isolated, separate, standing each alone, with no relation to what has gone before, and what is coming after. They are connected one with another from the beginning to the end, and the golden woof and warp of grace weaves them all together as one seamless garment, which clothes the redeemed, and makes them apt and meet for the divine hospitality of the Palace of the Lord God.

Springfield, Ill., Aug. 4, 1903. GEORGE F. SEYMOUR.

THE FOLLOWING is from the journal of a missionary to the Jews in Abyssinia:—"On a missionary tour in the Province of Tshelga, our men had much success, open doors and open hearts; but one day they fell into the hands of robbers. They were exceedingly frightened and feared they would be murdered; yet, when the robber chief heard who they were, and saw their Bibles and books, he let them pass, saying, 'You are God's servants, I will let you pass; long ago I heard of you and your work to convert the Falashas; pray for me.' Our men asked him to sit down, and they would read to him and his men some passages out of God's letter (Word), and so, in the midst of a wilderness, they read to this robber-band many passages from Scripture, closing with I. Cor. vi. 9, 'Know ye not that the unrighteous shall not inherit the kingdom of God?' The robber chief said, 'I never heard such words; go your way in peace!'"—*Church of Ireland Gazette*.

HELL trembles at a heaven-directed eye.—*Thomas Ken*.

WHAT HAS BECOME OF THE PAPACY?

BY THE BISHOP OF PITTSBURGH.

THIS question we do not ask in any captious spirit. But since the Bishop of Rome has passed away, the Papal Throne of course is vacant, and the intelligent observer can hardly fail to make the above inquiry. For when a Bishop dies, there are other Bishops to convey their office to his successor; but when the Pope dies there are no other popes. What then has become of the Papacy?

We should like to have an answer from our Roman Catholic brethren to satisfy our very natural curiosity on the subject. Does the Papacy revert to Heaven, or does it lapse into the College of Cardinals, or into the body of the Church which the Cardinals represent? If it reverts to Heaven, then what sign is given when the new Pope is crowned? How can we know by any infallible token that the honor comes from above when it is conferred from below, that is to say, by persons who are of inferior grade?

If it lapses into the College of Cardinals or into the body of the Church, then the Church is greater than the Cardinals, and both Church and Cardinals greater than the Pope, since they create him. If the Pope consecrated his successor, then one could understand that the service of investiture or crowning would be simply the public acknowledgment of that which is already inherent in the recipient, like the Coronation of King Edward with gorgeous ceremonies, months after his accession. But when no one holds the office, how can the Cardinals confer an office which they do not themselves possess? Really, as Churchmen, we are much puzzled in this regard; for, as Churchmen, we believe that all authority comes from above, not from beneath; by regular succession, not by congregational vote.

The election and crowning of the Pope seem to us pure congregationalism; and there is added the further anomaly that a Bishop is raised to the Supreme Headship, not even by his peers in Holy Orders, for there are Cardinal Priests and Cardinal Deacons as well as Cardinal Bishops.

All of this makes pertinent the inquiry, "What has become of the Papacy?" There is no Apostolic Succession about it, because it has not come down in succession from St. Peter. If it is only the Bishopric of the Diocese of Rome, then we can understand that perfectly well, and accord to the Bishop of Rome the honor due to him as such. Only we cannot help remarking that he seems to neglect his Diocese most fearfully; for we never hear of his visiting his churches, confirming candidates, preaching sermons, or administering the Sacraments. It really does seem as if he had as easy a life as could possibly be imagined, for a Diocesan Bishop.

But to be Bishop of Rome is one thing, in which we gladly recognize his historic position; to be Supreme Head of the Catholic Church and the Vicar of Jesus Christ is quite another thing—a claim which ought to be substantiated by miracle. We believe the facts stated above, which are patent to the eyes of all men, are absolutely fatal to the Papal claim. Even if the Pope is the successor of St. Peter, he is not his successor in any sense such as entitles him to claim any grace descended through a long line of successors to the late revered and lamented occupant of the Papal Chair. President Roosevelt is the successor of George Washington; but no grace from George Washington has descended through the long line of Presidents, nor in any other way from George Washington to the present incumbent, entitling him to rule. Hence whatever authority the Pope has, is not from St. Peter, nor from our Lord to him through St. Peter, but by vote of seventy ecclesiastical gentlemen assembled in Conclave, who, representing the whole body of the Roman Communion, elect a certain other ecclesiastical gentleman, elevate him into an office which they themselves have created but do not hold; then submissively bow their heads to the authority which they themselves have given him; ask us to believe in an infallibility which they themselves (being fallible) have no power to give him; and demand that we shall acknowledge supremacy which neither History, Logic, nor Common Sense can prove resides in this one man by virtue of their gift.

The inquiry is well worth pondering, and cannot fail to make us more intelligent in our refusal to recognize the Roman claims:—"Now that the Pope is dead, what has become of the Papacy?" and the kindred inquiry, "When the new Pope is elected, who is competent to give him Supremacy and Infallibility?"—*Church News*.

EXPOSTULATION diminishes authority.—*B. Price*.

Literary

Religious.

Old Testament Criticism and the Christian Church. By John Edgar McFadyen, M.A. (Glas.), B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. New York: Chas. Scribner's Sons. 1903.

The writer says: "This volume has in view the man whose faith has been perplexed by current criticism, or by the rumors and representations of it. It tries to show him what that criticism is, and how it not only in no way imperils his faith, but even helps him to bridge the gulf that too often yawns between faith and reason. . . . It would be a grief to me if any word of mine should wound the sensitiveness of any who love the Lord or the sacred Scriptures. It has been my earnest desire to help all who have been troubled."

Professor McFadyen seems remarkably well qualified by both learning and a sympathetic temper to carry out his purpose. We do not consider that the critical views now exploited by even the so-called "moderate" higher critics have attained the dignity of final results, but we have rarely seen a better considered or more just exhibition of the effect of these views upon our faith in the Scriptures as the Word of God. We have always maintained that no critical results can jeopardize permanently the place of Scripture in the Christian Church, and our writer vindicates this position very effectually.

He believes, himself, that the view which makes the Pentateuch a composite work of various post-Mosaic dates, and which makes the Law come historically after the Prophets (speaking roughly) is completely established. We do not agree with him. But we do concur in his contention that such a view alters only the interpretation of the Old Testament—not its religious value or authority.

Incidentally, there is given, in a general way, the most powerful presentation we have seen heretofore of the line of argument which has guided the higher critics to their main conclusions. It is powerful because simple, untechnical, and addressed to common sense. The book is altogether notable. F. J. H.

Lectures on Pastoral Theology. By the Ven. James M. Wilson, D.D., Vicar of Rochdale, and Archdeacon of Mansfield. London and New York: Macmillan & Co. Price, \$1.50.

Archdeacon Wilson's *Lectures on Pastoral Theology* were delivered at Cambridge to "young University laymen contemplating Holy Orders." They are heart-to-heart talks from a man of wide experience, fresh from the work, and evidence vigor and good sense to a remarkable degree. "The lectures," to quote from the Preface, "do not profess to do more than deal with attitudes of mind. They touch principles; they do not enter into details."

Pastoral Theology assumes serious proportions under the luminous treatment of Archdeacon Wilson. It is rightly shown to have to do quite as much with the character and spiritual equipment of the priest, as with his thorough understanding of the people. The shepherd may have complete knowledge of the flock; yet, if he come not forth from the presence of the King, he will serve them in vain and to little purpose. "It is your practical, busy, undevout man who does not get the real things done, and makes much noise over the not doing of them—I mean by the real things the building up of Christ-like lives—and it is your man of prayer and holiness in whose parish things move quietly on and a spirit of holiness is ever present."

Archdeacon Wilson feels strongly the necessity of much earnest readjustment, to meet the peculiar needs of the present age; and in most respects he seems to us to make good his case. We would fain suppose, however, that in saying, with regard to the miraculous birth and physical resurrection of our Lord, "I do not believe the final word can be said by our age," the Archdeacon refers, not to the Virgin birth and the Resurrection as facts, but rather to the interpretation of those facts in the field of doctrine.

After an introductory chapter on "The Essential Qualifications of the Pastor," the Archdeacon proceeds in succeeding lectures to deal with Pastoral Theology in its Bearing on National Welfare; the Pastor's Attitude to Philosophy and Science, to the Bible, to the Church, to his Congregation. There is an appendix on "The Influence of Scientific Training on the Reception of Religious Truth."

These lectures will be of helpful interest, quite as much to men long in the ministry, as to those preparing for Holy Orders.

E. W. W.

On the Trail of Moses. By Rev. Louis Albert Banks, D.D. New York: Funk & Wagnalls Co. Price, \$1.20.

We do not like the title of this book. Its first appearance suggested some wild story of the West. Then we discovered that it consisted of a series of Revival Sermons, taking texts from the

writings of Moses as the foundation. For those who like this kind of sermon, these are up to the average. They consist principally of anecdotes strung together to illustrate the text. But a Churchman after perusing them would naturally ask, "Where is the food for my soul?" It is surprising to find how little solid Christian teaching is used nowadays by preachers who pose as leaders. The thirst for stories is common to Americans, and these Revivalists pander to that taste and give skimmed milk for the cream of Gospel Truth.

Law and Loyalty: with other Charges and Sermons preached at the Consecrations of Bishops. By Henry C. Potter, Bishop of New York. New York: Edwin S. Gorham.

This is a collection of episcopal charges and sermons delivered by the Bishop of New York, most of which have already, in pamphlet or other temporary form, been placed in circulation. That which gives the title to the volume is the charge on the same subject delivered not many years ago to the Bishop's diocesan convention, which will generally be remembered. Perhaps the most useful of the eleven papers in the volume is the charge of 1890 on The Offices of Warden and Vestryman, which gives simply the practical instruction that is needed by these parochial officials. Two more charges deal with the Teaching Office of the Church, and are admirable in defense of the necessity of adhering, on the part of the clergy, literally to their ordination vows. The recent charge on the subject of Temperance follows. It subjected the Bishop to a large amount of criticism at the time of its delivery last fall, and there are portions in which we are unable to acquiesce in the Bishop's conclusions; yet in the main, it is a most admirable statement of the fact that the keynote to the temperance problem must be found in the self-control and in the self-denial of the individual, rather than in direct legislation. We quite agree with the Bishop in a lack of sympathy with what may be called coercive morality.

Sermons delivered on the occasions of the consecration of six Bishops follow. These deal, of necessity, with the episcopal office, and it is gratifying to observe how thoroughly the Church teaching touching the ministry is proclaimed. These sermons were delivered at the consecrations, respectively, of Bishops Worthington, Davies, Vinton, Phillips Brooks, Mackay-Smith, and C. T. Olmsted. With singular freedom from repetition, the six sermons take up the various phases of the episcopate, and present them cogently and with strength.

On the whole, these official papers of the Bishop of New York are characterized by a wise statesmanship and a strict loyalty to the Church, and reflect decided credit upon their distinguished author.

MR. WHITTAKER has published the fourth edition of *The Church in Thy House*, a volume of family prayers compiled by the Rev. Rufus W. Clark, D.D., rector of St. Paul's Church, Detroit. It is a pleasure and something, indeed, of a surprise, to learn that this Godly practice is still sufficiently in vogue to call for these several re-publications.

Miscellaneous.

The Works of Charles Lamb. Edited by William Macdonald. In twelve volumes. Vol. I. *The Essays of Elia*. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, \$1.50 net per volume.

Following, as this does, upon the newly collected edition of Emerson, one hopes that this publication bespeaks a revived interest in that much abused and neglected department of literature, the essay. And lest we should have shocked some of the devotees of the Sage of Concord by speaking of Charles Lamb's essays in the same breath with those of Emerson, we hasten to add that we have reference here to the essay form as a branch of letters considered in itself, and not a comparison of the material to be found in the works of the two authors named.

It appears to be essential that a classic author should pass through three stages of existence in order that his works may receive the dignity of a place as classics of literature. He must first be known and read, he must second be known, quoted, and not read, and then finally his works must again come within the practical knowledge of the people. Most of the great writers of a century ago are in or just emerging from the second of these categories. If we except the *Tales from Shakespeare* of Charles and Mary Lamb, which, from the nature of the case, is the least of all his works, it must be admitted that most people know of Lamb to-day rather by reason of a dim association with roast pig than from any intimate knowledge of the connection between that famous dish and the great essayist.

Our whole literary style has changed since the *Essays of Elia* first made their appearance in the *London Magazine*. The nearest approach we have to-day to that style is in the editorial; and custom restricts the editorial rather closely as to its range of subjects. We neither write nor read editorials to-day on "A Chapter on Ears," "Imperfect Sympathies," "Witches and other Night-Fears," "My Relations," or "Dissertations on Roast Pig"—topics, each of them, used in the volume of *Essays* before us. Yet the essay style was the means of purveying both humor and solid instruction to a

people who would have been nauseated by our daily paper, and perhaps by our monthly magazine as well.

The editor of this new edition defends at some length, perhaps even to the extent of verbosity, the necessity which he finds for a re-classification and re-arrangement of Lamb's works. He sketches out also, in his introduction, the lines on which future volumes of the series may be looked for. We trust he will resist the temptation to be hyper-critical as regards the work of Charles Lamb and his distinguished sister, and will not try to put asunder those literary remains which brother and sister had joined together. To do so can only be to sacrifice the literary value of the work, for the sake of maintaining a pedantic monopoly of the words of the brother alone.

The edition is handsomely made, and will be welcomed by book lovers. The illustrations, by C. E. Brock, follow the old wood-cut style and are such as might have adorned the first edition of the work. A limited large paper edition of 100 sets for America is also published at \$50.00 for the 12 volumes.

The Novels, Poems, and Memories of Charles Kingsley. Library Edition. Westward Ho! In Two Volumes. With Introduction by Maurice Kingsley. New York: J. F. Taylor & Co.

These two volumes containing what is perhaps the masterpiece of Kingsley's fiction—though in that description it must be admitted the work is rivalled by *Hypatia*—continue the publication of the handsome Library Edition to which we have called attention hitherto. The first of these new volumes bears a photogravure copy of Zuccherò's Queen Elizabeth as a frontispiece, and the second is similarly adorned with the engraving of Sir Walter Raleigh, by Posselwhite. Mr. Maurice Kingsley relates, in his introduction, the circumstances which led to the production of *Westward Ho!* The Crimean War had just begun; and Charles Kingsley was spending some time at Tor Bay. The martial spirit of England was uppermost, and the recollections of the "terrible and glorious pageant which passed by [Tor Bay] in the bright July days of 1588, when the Spanish Armada ventured slowly past Berryhead," are given as the cause which produced this great novel of the days of Queen Elizabeth.

We who so commonly assume that the historical novel is the particular invention of our own day, need reminding of those classics of the school produced by Charles Kingsley and by Thackeray, who realized the power which attaches to the historic theme, and who produced historical fiction which, if not unrivalled by the authors of to-day, is yet able to hold its own in the face of that rivalry. *Westward Ho!* might easily become again the novel of the day, by reason of the revival of public appreciation of its style.

Before the Dawn. A Story of the Fall of Richmond. By Joseph A. Altsheuler. New York: Doubleday, Page & Co. Price, \$1.50.

This is a pleasant story, well written, and free from many of the faults of the modern novel. The characters are well drawn, and the heroine and hero, with some others, are attractive. It is a clean, wholesome story; and the descriptions of the social life of the South, even when hard pressed by the war, are delightful.

With the Birds. An Affectionate Study. By Caroline Eliza Hyde. New York: Broadway Publishing Co.

This little volume is a work of love by an aged servant of God. She loves nature and the birds. Living in a country village, the author has painstakingly studied the winged visitors, and has made a sort of handbook, by means of which one can easily recognize the more familiar birds of our Northern States.

Thyra Varick. A Love Story. By Amelia E. Barr. New York: J. F. Taylor & Co. Price, \$1.00.

Mrs. Barr has added to her other excellent work, this which brings out her best qualities as a writer of love stories. The heroine is a native of the Orkney Isles, whither a MacDonald goes to stir up interest in the cause of Prince Charlie the Pretender. He falls in love with her at first sight, though he had just previously been accepted by another girl. Thyra Varick has another wooer, a fisherman of her native town, whom she discards for the newcomer. Disasters succeed this ill-advised mating and the author skilfully untangles the thread, and in the end brings Thyra and her fisher lover together. The book deserves to be read for its clever character portrayal.

Love Thrives in War. A Romance of the Frontier in 1812. By Mary Catherine Crowley. Boston: Little, Brown & Co. Price, \$1.50.

The picture of Detroit and its history during the exciting times of the early years of the last century is a very interesting one; and the character sketches in this book show careful and wide research into the details of life in that eventful period. The love story is woven into the struggle between the English and the Americans for the possession of Detroit. The reader will gather many interesting historical facts, while his mind is being delighted with the picture of love's struggle through many difficulties and dangers. The title of the story is well chosen, the illustrations are excellent, and the book one that will become popular.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont",
"A Child of the Covenant," etc.

CHAPTER XIII.

THE VERDICT.

WHEN court re-convened, the Lee brothers in succession took the stand, and it was noticeable, that while Harry Lee's expression was one of intense sympathy with the prisoner, that of Norton was cold and unsympathetic. The older brother was first sworn in, and testified in distinct sentences as to the setting out of young Lane for Moundville, in the Monday morning stage, and his being brought back on Friday by the stage-driver at the hour mentioned, and the subsequent inquest, at which the witness was present. His testimony agreed with that of the preceding witness on these points. In answer to a question of Commonwealth's attorney, he said:

"I have upon several occasions witnessed a display of ill-feeling on the part of the accused toward the murdered man."

"Can you recall any special occasion?"

Young Lee hesitated, uncertain as to the propriety of dragging family affairs into the court. At length he replied:

"Upon one occasion I remember witnessing a scene in which the accused showed considerable anger regarding the purchase of some land."

"Did he purchase land of the deceased?"

"There were negotiations pending which I think were brought to an agreement prior to the murder of Thomas Lane," answered the witness, looking toward the elder Lane for affirmation of his statement. Frederick Lane nodded an assent, a sinister smile upon his countenance.

"What was the cause of the disagreement?"

"Some question of money. I am not acquainted with the facts, nor do I recall the words used."

"At what time did your brother return home on Thursday night?"

"About eleven o'clock."

"Did he mention anything concerning the expedition?"

"He said that in company with the prisoner he had gone on a bear hunt up the mountain; that they had killed the bear, and parted company shortly afterwards, he returning by the Ferry road."

Harry Lee next came forward in answer to the summons. His nervousness had given place to a quiet, grave manner, and he spoke without apparent agitation, telling briefly of the killing of the bear and the subsequent return home, parting company a short distance above the Ferry.

"Had you passed the chestnut tree?"

"Yes."

"Did your companion turn homeward before you?"

"He did. I saw him take the Monteaule path."

"What is the difference in the distance to be traversed by either party before reaching their respective homes?"

"The distance is about the same—two miles."

"You heard no report of a pistol?"

"None."

"What weapons did you take on the bear hunt?"

"Rifles."

"Did you have any other weapon upon your person?"

"I had a pocket knife."

"What did your companion carry?"

"A rifle." The witness breathed more freely and the strained look had left his face; but it paled again at the next question:

"Do you know whether the accused carried any other weapon upon his person?"

The young man looked his torturer in the face and replied with forced calm:

"I saw no other weapon."

"Did he make mention of a pistol in your presence?"

Harry's lips seemed glued together. He cast a piteous glance at Douglas, who almost forgot his own terrible position in sympathy for his friend. The pause lasted several seconds, and then the answer came in a low voice:

"He mentioned carrying a pistol"; then the witness walked unsteadily from the stand, his face like that of a man who has received a death-blow.

He was followed by the stage-driver, Rufus Williams,

whose testimony also tallied with the evidence given as to the cause of the young man's absence from home.

"Did Thomas Lane tell you the cause of the delay in Moundsville?"

"He gave no reason but that he was detained on business. On Thursday he said he might walk home that evening if he finished the business transaction on hand. I was to deliver that message to his father, and did so, on Thursday morning."

"Was the body cold when you discovered it?"

"Yes; stone cold. Life had been gone for at least eight hours, perhaps longer, I should say."

"Were there any marks of violence save the bullet hole?"

"No marks upon the body, but the clothes were disordered and the pockets empty of money of any kind."

"There were no traces of footsteps near?"

"The snow which fell early in the day covered any traces that might have been made prior to three o'clock in the morning, the time when the storm began."

"You judge from that that the murder was committed in the night?"

"I do."

There was perfect silence in the court-room as Eleanora Lee stepped forward. She was weary with the long fast and the suspense of the day; her pallor was marked, and the eyes encircled with dark rings betokening sleepless nights, had in them a pathetic light as they fastened themselves upon the judge and the lawyers in succession. It needed no one to tell her that the evidence against her lover had increased as the day waned; but she stood calm and still, awaiting her turn at the bar.

"You have known the prisoner some time?"

"Five years," was the low, but clear response.

"Have you any reason to suppose there was any ill-feeling on his part toward the deceased?"

The girl's lip curled slightly in disdain.

"None, whatever."

"Were there grounds of rivalry between the two men?"

"None," with a half smile that caused a scowl to come upon the face of Frederick Lane, whose eagle eye watched each fleeting expression of Eleanora, as a hawk its prey. He knew that the sight of that pure-faced maiden had sent a thrill of sympathy through the house, as no skilful parrying, nor eloquent defense might have done. Truth was written upon her countenance and spoke in her every word. Steadfastly she stood her grounds, determined to do or die for Douglas, her heart's love.

"Have you seen the prisoner since the murder?"

"Not until to-day."

"His family?"

"I have seen his sister."

"Did you hear anything of any money being given by the prisoner to any member of his family?"

"None."

The ordeal, was over and Eleanora Lee returned to her seat, followed by more than one admiring and interested eye; for by this time her story was well known.

The man from Moundsville testified as follows:

"I was to meet the deceased on Monday afternoon, when the note fell due, but was detained in the county beyond, collecting funds to meet payment, and sent him word to await me in the village until the following day. I did not, however, reach Moundsville until Wednesday night, and the following morning we had some business arrangement to make which kept us occupied until some hours after the stage had left. I invited the deceased to take supper with me, at the hotel, which he did, but declined remaining over night, as I urged him to do, warning him of the danger of a lonely eight mile walk across the mountain, and the night was dark. He set off, however, in spite of protest, about eight o'clock, saying that he had his protector, meaning a revolver which he carried in his coat pocket."

"Did anyone overhear your conversation?" asked the counsel.

"Not that I am aware of."

"Were there any strangers at the hotel that night?"

"None but those who remained over night, and took the train for the south."

"Did you see them board the train?"

"Yes."

"In what money did you make the payments?"

"In various moneys. Just as it had been collected. I had no time to make a deposit in bank, as Mr. Lane was in a hurry to return home, and said he would take it as I had collected."

"Do you remember any special sums in greenbacks, or in coin, gold or silver?"

"Yes; there were two twenty-dollar notes and four tens, I recollect; then there were two fives in greenbacks, I recollect, and the rest was in change."

"Was there a gold-piece of any description?"

"Yes; a one-dollar gold-piece, which we both noticed, as the rest was in silver."

"Do you remember the date?"

"It was comparatively new—about 18—, I think. Deceased said, jokingly, that he would give it to his sweetheart for a keepsake."

A few more interrogations were made relative to the business relations of the deceased, and the witness, a well-known merchant in Moundsville, retired; then the court adjourned until the following morning, when it re-convened at 10:30 A. M.

Donald Graeme first took the stand, and testified in short, curt speech to his nephew having been on the bear hunt with young Lee, and having returned home shortly after eleven o'clock, saying that the bear was killed, and that the two young men intended going the next day to bring home the spoils; that his nephew had retired soon after his return and that none of the family knew of the murder until about noon of the following morning. The old man's integrity was well known and his testimony favorable to the accused.

Following him, Mr. William Lee took the stand, speaking highly of the accused, whom he said he had never known to speak or act violently in five years of intimacy between the families since the residence of the Lindsays at Montecagle.

The tide seemed turning in the prisoner's favor slightly when Charlotte appeared as a witness. The child was frightened at first by the presence of so many strangers; but the judge's face was reassuring, and she spoke with a touching earnestness in answering the questions put.

"Did your brother leave home the day after the murder?"

"Not until the inquest, sir; then he went with Uncle Graeme to the Ferry."

"Did he seem agitated?"

"Agitated?" she queried, with a puzzled look.

"Did he seem nervous about anything?"

"Oh, no! Douglas never gets nervous; but he seemed very sorry about poor Mr. Lane."

"Did he give you any money then, or at any time before his arrest?"

"No sir. There was no money except to buy a few things all the winter."

"No one gave you any money, then, last winter?"

The child paused a moment:

"Yes; a wood-cutter gave me a gold dollar."

"Why did he give it to you?"

"I think because Uncle Graeme gave him his lodging and his supper and breakfast."

"Did your uncle know of your having the money?"

"Oh, no! nobody knew it, because I put it away to buy Christmas gifts."

"What did the man say to you when he gave it?"

"He said I was to bore a hole in it and run a ribbon through and wear it as a keepsake; it was bright and pretty."

"Did you ever see the man again?"

"No, sir; he went away over the mountain to get work, he said."

"Would you know him if you saw him now?"

"Oh, yes!"

"Is he in the room anywhere?"

The child looked eagerly around, no sign of recognition on her face until, suddenly, in a dim corner, she saw a small, ill-clothed man, who was looking curiously at her.

"There!" she cried, pointing to the dwarf-like individual—"there he is," and the man came forward slowly and took her place at the stand. The crowd listened breathlessly as this queer-looking specimen began to speak in a peculiar, drawling fashion.

"I cut wood on the mountain until late in the season, going back to the hut at night; but I was away in November—the last two weeks. I went up the country to see about work at a lumber mill, returning by Lee's Ferry the day of the finding of the body of the deceased. I went on over the mountain by a cross cut and as I neared Moundsville I met a man going towards Harper's Ferry. He was afoot, and asked me how far it was to that place. I told him and gave him directions as to the road, which lies through a roughish country, yer honor, an' he would a got there in the night, I am thinkin'; but he

didn't seem to be botherin' about the road so much as he was a-botherin' 'bout a dram, and he begged for a little whiskey I had in a bottle, sayin' as how he would pay me handsome. And he gave me the gold-piece for the whiskey, and we parted company. About a week after I was on my way across to Nixon's Ford, where my family lives; and it blew up cold and I asked a lodging at the old castle, which was give me, and a good supper and breakfast. I see how 'twas with that old fellow an' the little gal, who was pinin' away o' grief, and I see, too, they was poor. Gen'lmen, I've been poor, but I kin work; but an old man o' seventy an' a girl o' twelve can't do much to earn a living on the mountain side, an' when the old chap refused pay, I thought of the gold dollar, an' how pleased she'd be with a bright thing to hang 'round her neck, like my own little gals; and that's how she come to have it, an' it's a straight story I'm a tellin' of."

"What did the man whom you met look like?"

"He was oldish lookin', but sort o' hale and hearty, and his skin was reddish. He had no beard, but a whitish mustache, and his hair was sort o' brown-gray under his cap—and he had on a skull-cap; and he sort o' swaggered in his walk."

During this narration, Donald Graeme's face was a study, and the old man could hardly control his emotions. Surprise gave place to rage, rage to despair, and as the witness ceased speaking the old man fell from his chair with a thud, and was carried out of the court-room in a fainting fit.

Quiet being restored, the last witness was called up—the physician who extracted the bullet from the dead man's heart. In addition to testimony given, he stated that a fragment of newspaper had been wrapped around the bullet, and that upon close examination by experts it was proven to be an extract torn from a *Montreal Gazette*.

An awful hush fell upon the throng as the physician closed his testimony; for it was well-known that in all the neighborhood there was but one home where the newspaper in question was a weekly visitor; and that home was Montague.

The judge gave the jury a solemn charge; the jury retired from the room, and for hours there was suspense. Then they filed in again, that band of resolute Virginians who held a life trembling in the balance. And this was their verdict:

"Found guilty, and sentenced to imprisonment for life."

(To be Continued.)

THE LESSON OF THE LILY.

BY THE REV. CHESTER WOOD.

OVER the little lake where bloomed the white and golden lilies, the living sunlight throbbed. So still, the silence of the summer afternoon, that the deep thoughts of one's inmost being, the still, small voice, could then be heard.

O, Life! listen to the lesson of the lily. Down in the darkness and mystery of the earth, in the black mud beneath the water of the lake, the lily commenced to grow. Hidden in the darkness and silence of the earthly, was all the beauty of the lily flower.

And so it seems with our life and with our soul.

Then, blindly and slowly began the lily in its upward growth; through the thick mud, passing around an impenetrable stone, emerging into the dusk of the lower water and the wider life of the water of the lake.

About it were other lilies, and other plants, and many different and strange forms of life, some living ever in the cool, dim depths; but the lily ever longing for something beyond and higher, ever keeping hidden, pure, and growing within, the white and golden flower.

So may be our life, our soul, in this existence on earth.

At last is reached the water line and the boundless air is found. The flower comes forth in beauty and fragrance unimaginable in the water life. The sunlight floods it. The odor of its heart goes out into the limitless air.

And so may our life, our soul, blossom in the Infinite, in God's Glory Land.

SOME ONE has said that there are three sorts of men in the world—the wills, the won'ts, and the can'ts; and that the former effect everything, the second oppose everything, and the latter fail in everything.—*The Church in Georgia.*

WE CAN SET our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—*Wm. M. Taylor.*

The Family Fireside

OF ONE DEPARTED.

She lingered on the shores of time a few short years, like one Who seemed a stranger in a land whence all her kin had gone; A far-away and plaintive look was on her sad young face— A waif of adverse circumstance, she found no resting place.

But at the close of one dark day she softly fell asleep, And we who stood around her couch could only look and weep; Then to her face the smile returned, which had been gone for years— A source of sacred joy to us, and yet a cause for tears.

The smile returned, unseen till then, since fell disease had cast A blight upon her buoyant youth in other days long past; And when the trump of God shall sound, and all the dead shall rise, That smile shall greet the Lord of Life descending from the skies. Markdale, Ontario. Rev. J. R. NEWELL.

RECORDS OF AN EARLY MISSIONARY TO THE COLONIES.

BY LORA S. LA MANCE.

THE Society for the Propagation of the Gospel in Foreign Parts, in 1704 sent the Rev. Mr. Honeyman as a missionary to Rhode Island. He built up a large and influential church at Newport, and for seventeen years had what is now the entire state of Rhode Island for his parish. Coming to his relief, the Society sent out another missionary in 1721, who took the central and northern part of the colony for his field of labor.

This was the Rev. Dr. McSparran, one of the best known of all early American ministers. He was scholarly, tactful, eloquent, and popular. His *America Dissected* is yet of great value to the historical student. At the time of his death he was engaged upon what he designed to make a comprehensive and extended history of the colonies. It was a great loss to the world that he was not spared to complete it.

The church records of Narragansett during his thirty-seven years as rector, are of value to the student. The good Doctor was a born annalist. The usually dry records under his touch were full of life from the many notes he added.

This man is set down as a miller, that as a weaver. Still others as periwig-maker and snuff-grinder. One unfortunate stands forever recorded as "the husband" of the school mistress. He adds many graphic touches, such as "ye third daughter," and "Son of Old Thomas." He does not hesitate to speak of his own brother-in-law as "William Gardiner, commonly called Long William."

Here are other realistic touches: "Old Mr. Mumford gave away the bride." "Married at the home of the bride, the Captain [the bridegroom] being about to go to sea." "He Scotch and she English." "Captain John Albro's children, James, Elizabeth, and Isabelle, all born at one birth. Baptized, died and buried within four days." "John Dye, aged 105 years." "George Balfour, buried under his own pew in St. Paul's Church." "Richard Daniel, James, Mary and Elizabeth, children of Captain Richard Smith, baptized May 7, 1734. Richard was very sick and desired the children to be baptized in his presence."

Here are some queer baptismal records: "Elizabeth Fisher. Parents belonged to His Majesty's Sloop of War, *Swan*. Baptized at Captain Silas Gardiner's house at the Ferry. The sponsors belonged to the ship also." "Sarah Hammett, daughter of an Anabaptist teacher some time, now dead. Baptized by immersion." Another note in substance is that so-and-so, after some years spent with the Church, has returned to his former views, and been "re-baptized by an ignorant Anabaptist. *O tempora! O mores!*"

Dr. McSparran's congregation was by no means all white. The Indian had not yet faded away out of the land; a remnant remained and had accepted the white man's religion and civilization. There was, beside, a liberal peppering of dusky faces, for Rhode Island was a slave-holding colony, and her blackmen held in bondage were neither few nor far between. What Miss Frances Willard calls the arrest of conscience had never come to the religious world of that day. To be sure Dr. McSparran always used the euphonic term "colored servant" instead of the harsher word "slave." He seems to have insisted on every religious privilege being afforded them. Farther than that he had no scruples. The Rev. Mr. Honeyman owned slaves. So did other clergymen. Dr. McSparran himself owned at least ten.

In the Newport Church 109 slaves were baptized, that belonged to members. In Dr. McSparran's Narragansett Church there were 36 baptisms of slaves in his days.

The Indian and Negro membership gave rise to other characteristic McSparran notes. Of the fifteen Indians whom he baptized, five, he tells us, belonged "to Deborah Onion and Jack, an Englishman." A marriage note is this: "Married at the house of her son John, Sarah George, and dowager queen of George Augustus Ninegret, and John Anthony. Both Indians." Stepney, one of his own slaves, was "drowned in Peltesquamscut river, and buried in St. Paul graveyard." Moll was another one of the McSparran slaves. Of her daughter Phyllis he makes the naive remark that he "baptized her before he sold her to Daniel Denison." And of yet another slave, he notes after the baptismal entry that he "gave her away" to his mother-in-law, Mrs. Gardiner."

Soon after the busy Doctor came to the colony, he thought there was an opening for a mission at a part of Warwick, better known by its Indian name of Coweset. The Church at Newport built themselves a fine new edifice in 1726, and generously gave their old building for the mission at Coweset. The Church was taken down, loaded on sloops, and carried to its destination, then rebuilt. But in spite of this gift of a church, in spite of Dr. McSparran preaching to them once a month for a period of thirty years, the mission was a perpetual disappointment to him. His own words are: "Episcopacy never seemed to succeed in the north part of the Colony, as the Quakers are the dominant class."

His records are very few of this mission church. Over half of these refer to one family, whose sincere interest seemed to have cheered him when all else was discouragement.

Louis XV. of France made oppressive edict after edict against his Huguenot subjects, ending with the harsh measure forbidding them to be baptized or to have any marriages celebrated among them. Unwilling to see his loved grand-children brought up in this Godless fashion, old Peter La Valley, with his son and the son's family, and his daughter and her family, crossed the ocean and came to this part of R. I. to live. A fast friendship grew up between the clergyman and the old Frenchman.

One of his visits to Coweset was upon July 16, 1741, "old style." The Frenchman was there with Marie, his black-eyed daughter, Magdalen, the son-in-law, and a brood of Frenchy little ones. Little Suzanne and Elizabeth were baptized, and John, Mary and Sarah received into the Church the same day. From Suzanne the writer of this traces her lineage. In the next ten years four more were born to this family, and were one by one baptized by the good doctor, who does not fail to record that they were "the grand-children of Mr. La Valley." The two firm friends, the old Frenchman and the rector, died but a year apart.

McSparran was a young man of 26 when he came to Rhode Island. He was married the next year to a girl of 18, Hannah Gardiner, the daughter of a leading man, and the great-granddaughter of some of the *Mayflower* company. His wife thirty-three years later paid a visit to England, sickened and died there, and was buried in Broadway chapel burial-yard, Westminster, June 25, 1755.

Her husband survived her two years and a half, dying at his home in South Kensington, R. I., Dec. 5, 1757. He was buried under the communion table of St. Paul's Church, that he had faithfully served as rector for thirty-seven years.

Seven years after the doctor's death, it was decided to utilize the really good church building at Coweset at a more promising point. Again it was torn down, again loaded on sloops and transported to its new home. But before the material piled upon the shore could be removed, a terrible gale came, that is even yet remembered. The waves lashed the shores in their rage. When the storm broke, the sea had swallowed all that had twice been a church.

THE SUN'S RAYS cannot be perfectly transmitted through even the finest glass when it is dimmed by dust and smoke. Thus the soul may be so clouded by worry and complaint that it cannot show forth to the world the full beauty of the Sun of righteousness.—*Rev. J. R. Miller.*

DO NOT let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in your bed destroy your rest. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—*Alexander MacLaren.*

CARE OF THE BATHROOM.

THE BATHROOM may be overlooked or ignorantly neglected by a careless housekeeper, but sooner or later, nature calls in her accounts for payment, and the sickness of some member of the family may be the first sign of this. Once a week is sufficient for its thorough cleaning, and a portion of a certain morning every week should be assigned to it. Marble basins which are stained may be cleaned by covering the discolored places with a mixture of whiting and crude potash, and allowing it to remain over night, and then washing off with warm water and a little ammonia. Before using a sponge, beat it well and soak it in cold water all night, and when it needs refreshing, soak it in a solution of ammonia and water for an hour or two, then rinse thoroughly.

Aside from the convenience of good drainage, the health of the family demands that all waste pipes be kept as clean as possible, and lint is the worst enemy of the bowl and tubs. This stoppage is easily removed with a bent hairpin or small hook, and a good disinfectant for waste pipes is made by mixing one large tablespoonful of copperas with one quart of boiling water. This solution is odorless and deodorizes instantly.

A zinc-lined bathtub may be cleaned with a paste made of common whiting and ammonia or with a soft flannel cloth moistened with kerosene oil. Although the drains should be flushed thoroughly and often, more than usual care should be taken at this season, and after flushing with hot water every morning, a strong pearline suds should be sent down. The hot suds are excellent for keeping the bowl and tub clean and in a sanitary condition. The nickel bathroom fixtures may be brightened with the whiting moistened with ammonia, and whiting made into a paste with kerosene is good for cleaning brass. Lacquered brass should be cleaned by washing with warm suds and then polishing with soft, dry flannel. M. H.

THE SHRINKING OF GINGHAM.

IN MAKING up dresses of gingham, Madras, piqué, etc., especially when domestic material is chosen, the goods should be shrunk before cutting. This may be done by dipping the fabric quickly in water, allowing it to remain long enough to wet it thoroughly, but by no means soaking it. Lift it from the water and drain without wringing; hang so that threads run straight, and shake from time to time until almost dry, then press carefully with a hot iron. The rapid drying thus induced will result in the desired shrinking. Heavy linens and fine French or silk ginghams do not require treatment of this kind, but these should be cut invariably according to the thread otherwise they will be sure to hang unevenly after their first visit to the laundry. A very common source of dissatisfaction in the appearance of wash-dresses made in the materials above described is to be traced to the employment of too fine machine stitch, which often puckers a seam badly, especially if the material has not been shrunk previous to making. Even with exceedingly fine organdie a medium-sized stitch is preferable, especially for long seams such as occur in skirts. This is a defect in home dressmaking that should be equally guarded against in the stitching of veiling, cloths, India silks, or silk ginghams. Even where stitching is employed as garniture a smoother effect will be gained by setting the machine so as to bring from eighteen to twenty-two stitches within the inch. In stitching up bias seams in gingham or other wash fabrics these will be best sustained by backing them with a narrow bias strip of same material. Stayed in this way there need be no fear of disaster after laundering.—*Harper's Bazar.*

EATING BEFORE SLEEPING.

A short time since physicians held the eating of food immediately before retiring almost a crime. The old theory is quite exploded. One medical journal, in commenting on the subject recently, said that while it is not good as a matter of fact to go to bed with the stomach so loaded that the undigested food will render one restless, still, something of a light, palatable nature in the stomach is one of the best aids to quietude and rest.

The process of digestion goes on in sleep with much regularity, and so something in the stomach is very desirable for the night's rest. Some physicians have declared, indeed, that a good deal of the prevalent insomnia is the result of an unconscious craving of the stomach for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous women, been keeping themselves in a state of semi-starvation.

Nothing is more agreeable on retiring for the night than to take a small bowl of hot broth, oatmeal gruel, or some good, nourishing soup. It is a positive aid to nervous people, and induces peaceful slumbers. This is especially the case during cold winter nights, when the stomach craves warmth as much as any other part of the body. Even a glass of hot milk is grateful to the palate on such occasions, but a bowl of light, well-cooked gruel is better, and during the cold months of winter should be the retiring food of every woman who feels, as many do, the need of food and warmth at night.—*Selected.*

Church Kalendar.



Aug. 1—Saturday.
 " 2—Eighth Sunday after Trinity.
 " 6—Thursday, Transfiguration.
 " 7—Friday, Fast.
 " 9—Ninth Sunday after Trinity.
 " 14—Friday, Fast.
 " 16—Tenth Sunday after Trinity.
 " 21—Friday, Fast.
 " 23—Eleventh Sunday after Trinity.
 " 24—Monday, St. Bartholomew.
 " 28—Friday, Fast.
 " 30—Twelfth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

Aug. 24—Consecration of Rev. Dr. Fawcett, St. Bartholomew's, Englewood, Chicago.
 Sept. 15—Dioc. Council, Milwaukee.
 " 15-18—Conference Colored Workers, New Haven.
 " 30—Dioc. Conv., New York.
 Oct. 7-11—Brotherhood of St. Andrew Conv., Denver.
 " 13—Conv., Sacramento.
 " 20—Pan-American Conference of Bishops, Washington.
 " 27-29—Missionary Council, Washington.
 Nov. 3—Church Congress, Pittsburgh.

Personal Mention.

UNTIL the middle of September, the address of the Rev. CHARLES WILSON BAKER, rector of St. Alban's, Cleveland, will be The Pines, Pointe aux Pins, Mackinac Co., Mich.

THE Rev. HARRY HOWE BOGERT has taken charge of St. Clement's Church, Brooklyn, N. Y. (the Rev. Warner E. L. Ward, rector), during the month of August, and should be addressed at 118 Pennsylvania Ave., Brooklyn, N. Y.

THE Rev. H. B. COLLIER is in charge of Holy Innocents mission, San Francisco. Address, 85 Bartlett St.

THE Rev. BEET FOSTER, D.D., has resigned the rectorship of St. John's Church, Marietta, Pa.

THE Rev. WM. GARDAM officiates at the Church of All Angels, Shinnecock Hills, Long Island, during the month of August.

THE Rev. A. HARPER of St. Peter's Church, Neligh, Nebraska, will have charge of the services at St. George's Church, Schenectady, N. Y., during August.

THE Rev. WM. A. HENDERSON has resigned his work at Clearfield, Pa., and taken missionary duty at Paanilo, Hawaiian Territory.

THE Rev. ALFRED IZON has entered upon his duties as curate to the Rev. Dr. C. W. Tyler, rector of Trinity Church, New Castle, Pa., with special reference to the mission work established by the rector at South New Castle and Ellwood City.

THE Rev. HENRY MACBETH has accepted a call to the rectorship of St. Thomas' Church, Hartford, Conn.

THE Rev. WM. D. MANROSS, rector of St. Michael's Church, Wilmington, Del., will supply during August at Grace Church, Newark, N. J. Address, 15 Court St.

THE Rev. OSCAR F. MOORE, Jr., assistant at Grace Church, Newark, N. J., has accepted an appointment as chaplain and master at the Episcopal Academy, Cheshire, Conn.

DEGREES CONFERRED.

KING'S COLLEGE, Windsor, N. S.—D.D. upon the Rt. Rev. HENRY BOND RESTARICK, Missionary Bishop of Honolulu.

ORDINATIONS.

DEACONS.

QUINCY.—On Sunday, the Eighth after Trinity, Aug. 2, 1903, at St. Bartholomew's Church, Englewood, Chicago, by the Bishop of Milwaukee, acting with the consent of the Bishop of Chicago, Messrs. HERBERT ATWOOD PERCIVAL, D.D.,

and MATTHEW PALMER BOWIE, B.A., were made deacons. Both candidates were ministers in the Presbyterian body in Chicago, where they were highly esteemed. Both were received into the Communion of the Church within the past year, and were confirmed. The candidates were presented by the Rev. Dr. Fawcett, rector of St. Bartholomew's, Bishop-elect of Quincy. The Rev. Webster Hakes of Peoria, Ill., preached the sermon. The Rev. Dr. Percival serves his diaconate at St. Paul's Church, Peoria. He belongs to the Diocese of Quincy. The Rev. Mr. Bowie is connected with the Diocese of Milwaukee, and is in charge of Fox Lake and Beaver Dam, Wis., with residence at Fox Lake.

PRIESTS.

NEW YORK.—The Rev. WILLIAM FITZ-SIMON was ordained to the Priesthood in St. Mary's Church, Tuxedo Park, N. Y., on Sunday, July 26, by the Rt. Rev. the Bishop of Delaware, acting for the Bishop of New York. The Rev. Dr. Dumbell of Goshen presented the candidate, and the Rev. David J. Evans of Middletown preached the sermon. The curate of the parish, the Rev. Albert C. Monk, acted as master of ceremonies and chaplain to the Bishop. The Rev. Mr. Fitz-Simon has served St. Mary's Church during the past year as lay reader and deacon, and upon his ordination to the Priesthood becomes rector of the parish.

OHIO.—The Rev. LOUIS EUGENE DANIELS of Calvary Church, Toledo, was advanced to the Priesthood by Bishop Leonard on St. James' Day, July 25th. The Preface to the Ordinal was read by the Rev. Arthur Dumper, rector of St. Paul's Church, Norwalk. The sermon was preached by Bishop Leonard, who stated that he held the personal relationship toward Mr. Daniels of having baptized him, presented him for Confirmation, and ordained him to the Diaconate. The candidate was presented to the Bishop by the Rev. Orville E. Watson of Cleveland. Other clergymen who assisted in the laying on of hands were the Rev. W. C. Hopkins, D.D., the Rev. T. N. Barkdull, the Rev. Louis P. Franklin, the Rev. Guthrie Pitblado and the Rev. W. W. Hodgins, all of Toledo.

WESTERN MICHIGAN.—On St. John Baptist's Day, in St. Andrew's, Big Rapids, Mich., Bishop Gillespie advanced to the Priesthood the Rev. DR. CHARLES WHITE, B.A. (Hobart, and General Theological Seminary, class of 1902). The sermon was preached by the Rev. J. N. McCormick, D.D., who, with the Rev. Messrs. Charles Donohue, J. H. Dodson, and Thomas Beeson, united with the Bishop in the laying on of hands. Mr. White has been elected rector of St. Andrew's, Big Rapids, of which he had charge during his diaconate. He will have charge of All Saints' Church, Saugatuck, Mich., during August. Address accordingly.

DIED.

HUBBARD.—At McLean, N. Y., July 28, 1903, WILLIAM B. HUBBARD, the father of the Rev. Henry E. Hubbard, rector of Zion Church, Greene, N. Y., aged 71 years. He was buried from Zion Church, McLean, N. Y., Friday, July 31, 1903.

Requiescat in Pace!

ROBIOU.—At Paducah, Kentucky, Mrs. JUDITH TERRELL SWANN ROBIOU, widow of Col. Louis Charles Robiou, aged seventy-three years. May Light perpetual shine upon her!

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER—Fellow of the Guild of Organists (England), with many years' experience in English Church music, desires position in Episcopal Church. Very successful with boy choirs. Recitalist. Good organ essential. First-class testimonials. Address EPISCOPAL, THE LIVING CHURCH, Milwaukee.

FOR VALID REASONS, by a capable young priest, an immediate but permanent change. Address, LOYAL CHURCHMAN, care of THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, thorough musician, Fellow of the Royal College of Organists, desires position with chorus choir without boys. Good organ essential. Churchly music. Professional salary. Sincere worker. Address, F. R. C. O., THE LIVING CHURCH, Milwaukee.

CLERICAL SUMMER DUTY.

A CLERGYMAN canonically connected with a Southern Diocese desires Sunday work in the North during the summer. Address, VACATION, care THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

FOR SALE.

THREE MANUAL ORGAN, containing 31 stops. At present in St. James' Church, 22nd & Walnut Sts., Philadelphia, to be removed to make room for a larger instrument. Apply to JAMES S. MERRITT, Accounting Warden, 1026 Ridge Avenue.

SUMMER COTTAGE—NANTUCKET.

EIGHT ROOM COTTAGE, furnished ready for housekeeping, after Aug. 24th through September. Very reasonable. References required. H. T. CRISSEY, 83 Fourth Street, Troy, N. Y.

BUSINESS CARDS.

JOSHUA BRIERLY, Mortuarian, 406 Broad Street, Newark, N. J. Telephone 186.

RETREATS.

The annual Retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, will be held Oct. 12-16. Offertory for expenses. Application to be made to the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

A Retreat for clergy and seminarists will be held at Grafton Hall, Fond du Lac, Wis., Sept. 7-10. It will begin Monday with evensong and close with Mass on Thursday. Those who expect to be present are asked to send their names as soon as convenient to the Rev. S. P. DELANY, Appleton, Wis.

The conductor will be the Rev. Father Hughson, O.H.C.

The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be the Rev. FR. HUNTINGTON, O.H.C.

GEO. WM. LINCOLN,
 AUGUSTINE ELMENDORF,
 FLOYD E. WEST,

Committee of the New York Catholic Club.

CAUTION.

COOK.—A man (English) giving the name of Cook, short and stout, has just recently applied to some of the Duluth clergy for relief. I believe he is the same man whom you exposed some years since, and the same also, who victimized some of the St. Paul Clergy at the same time.

Yours truly,

F. B. MILLARD.

Willow River, Minn., July 28, 1903.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the So-

clety must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

APPEAL.

EPHATHA REMINDER.

For more than thirty years, the Church's "voiceless ministry" has been prosecuted with

economy, energy, and effect in twelve large mid-Western Dioceses. The handful of deaf-mute work people have given their mite to the expense fund. Hearing friends have added thereto on the Twelfth Sunday after Trinity, or other days. Eight hundred dollars are needed for the present fiscal year. Offerings may be sent to the Rev. AUSTIN W. MANN, General Missionary, 21 Wilbur Street, Cleveland, Ohio.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, begs to acknowledge with thanks the following additional gifts to the College Building Fund: A member of St. Luke's Church, Mechanicsville, N. Y., \$1; H. L. Mason, Jr., \$10; Elizabeth H. Haughton, \$1; A member of Church of the Transfiguration, N. Y., \$5; "S." \$1; "L. H." Church of the Messiah, Baltimore, \$1; A member of Grace Church, Madison, Wis., \$1.50; Grant Walker, \$100; Miss S. C. Mason, \$1; J. Le Roy White, \$20; Wm. W. Chipchase, \$5; Christ Church Sunday School, Ridgewood, N. J., \$5; A member of St. Luke's Church, Montclair, N. J., \$1.

Contributions from givers in the United States, \$12,364.58; Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$6,180.47.

BOOKS RECEIVED.

DOUBLEDAY, PAGE & CO. New York.

The One Woman. A Story of Modern Utopia. By Thomas Dixon, Jr., author of *The Leopard's Spots*. Illustrated by B. West Cline-dinst. Price, \$1.50.

FLEMING H. REVELL CO. Chicago.

Mission Methods in Manchuria. By John Ross, D.D., Missionary of the United Free Church of Scotland, Moukden, Manchuria.

Daughters of Darkness in Sunny India. By Beatrice M. Harband, author of *Under the Shadow of Durgamma*, etc. Price, \$1.00 net.

LOTHROP PUBLISHING CO. Boston.

Andy Barr. By Willis R. Hawkins.

A Parish of Two. By Henry G. McVickar and Percy Collins.

PAMPHLETS.

Unction of the Sick. By Fred'k G. Scott, M.A., D.C.L., rector of St. Matthew's, Quebec.

The Bible does not Teach Close Communion. By J. M. Deschamps. Printed by Charles T. Dearing, Louisville, Ky.

The Spirit of Christ and the Spirit of '76. Sermon delivered in Christ Church, Cooperstown, July 5, '03. By the Rev. Ralph Birdsall, rector.

The Church at Work

CONFERENCE OF COLORED WORKERS.

THE 19th Conference of Church Workers among the Colored People will be held in St. Luke's Church, New Haven, Conn., Sept. 15-18. Opening on the evening of Tuesday, Sept. 15th, with choral Evensong, there will be addresses of welcome by the Bishop of Connecticut and the Mayor of New Haven, a sermon by Archdeacon Pollard of North Carolina, and the report of the Necrologist, the Rev. George F. Bragg, Jr., of Baltimore. Each of the days following begins with the Holy Communion at 7, and appointments for Matins in the forenoon, and for afternoon and evening sessions. The subjects for discussion are many, and the speakers include the greater number of those who are prominent in our colored work. Perhaps the most important of the subjects are: "Radical yet Expedient, or the Three Necessities—Missionary Jurisdictions, Episcopate, Support or Money," upon which the writer is the Rev. M. F. Duty of Charlestown, W. Va., and the appointed speaker the Rev. O. M. Waller, M.D., of Washington, the subject being assigned to Wednesday afternoon; and "Should the Colored Clergy and Laity in a Diocese be organized into a separate Convention?" which will be discussed on Thursday afternoon with the Rev. W. Geo. Avant of Newbern, N. C., as writer and the Rev. E. L. Henderson of New Haven and the Hon. John T. Howe of Wilmington, N. C., as speakers. Friday is "Woman's Day," and on that evening the sessions close after a solemn *Te Deum* and the benediction. The officers of the Conference are: The Rev. E. Robert Bennett (East Carolina), President; Rev. Geo. F. Bragg, Jr., D.D. (Maryland), Secretary; Rev. E. L. Henderson (Connecticut), Assistant Secretary; Hon. John P. Green (Washington), Treasurer.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
Death of Rev. Dr. Pelletreau—Sandy Hill.

THE DEATH of the Rev. Charles Pelletreau, L.H.D., rector of Christ Church, Ballston Spa, occurred at his home in that place on the evening of July 20th. Dr. Pelletreau was born in Brooklyn in 1849, and was or-

daind by the late Bishop Littlejohn of Long Island, both as deacon and as priest in 1873. His first charge was at Roslyn, L. I., and from 1875 to 1878 he was rector at Unadilla, N. Y. His next charge was the rectorship of the Church of the Holy Communion, Paterson, N. J., which he held from 1878 till 1884, and since the latter year he has been rector at Ballston Spa. Dr. Pelletreau was the author of several published works of fiction, including *Sylvester Romaine* and *Candles and Scandals*.

BISHOP GRISWOLD, of the Missionary District of Salina, visited Zion Church, Sandy Hill (Rev. A. Sprague Ashley, rector), on the Seventh Sunday after Trinity. The Bishop spent the entire day in the parish, being celebrant at the Holy Communion at 7:30; confirming a class of 15, and preaching to a crowded congregation at 10:30; addressing the Sunday School at 12; and at the evening service giving a most interesting account of the Church work in western Kansas. At this latter service an offering was taken up for Bishop Griswold's work in Salina. This parish is now in a most prosperous condition owing to the hearty co-operation of priest and people, the past year having witnessed many improvements in the church, the rectory, and the entire cancellation of all indebtedness.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Notes—Death of Rev. Geo. P. Hopkins.

A NUMBER HOME at Cresco is for poor, sick women and children under the management of the Men's Guild of St. Luke's Church, Scranton. People are admitted without distinction of nationality or belief. From 175 to 300 are received each summer.

THE REV. Dr. and Mrs. Rogers Israel have gone on their vacation, returning the 1st of September.—TRINITY CHURCH, Pottsville, has appealed for funds to build a parish house.—ST. MATTHEW'S Church, Sunbury, has decided to rebuild their Sunday School; \$1,000 has already been pledged, and they want \$2,000 more to finish the work.—PLEDGES and cash for a church at Strouds-

burg have reached the sum of \$3,190.70. The new church will cost at least \$4,000.

SEVERAL of our clergy are in England. Bishop and Mrs. Talbot sailed for Europe on the 29th of July.—PROFESSOR RICHARD H. THORNTON of Portland, Oregon, has been visiting friends in the Diocese.—DEACONESS Mary I. Patterson is now at work in St. Luke's, Scranton, and Sister Cora in the parish of St. Stephen's, Harrisburg.—THE SUM of \$250,000 has been left to the Diocese for a Home for daughters of deceased clergymen.

THE DIOCESE has lost its veteran priest within the last few days, the Rev. George Payne Hopkins. He was born in Philadelphia; belonged to the alumni of the University of Pennsylvania; studied under the late Bishop Hopkins (a relative); was in charge of Athens, Troy, St. Matthew's, Stevensville, and was the founder of St. Paul's at Doylestown. Mr. Hopkins was a great pastor. This fine old Christian gentleman of a past day died at the advanced age of 88 years, at Wyalusing, carefully watched over to the last by his two daughters.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Clerical Vacations—St. Andrew's Chapel—Choir Encampments—An Ordination.

THE NUMBER of absent rectors at one time is unusual this year. The Rev. Dr. Wilson has gone with his choir of St. Mark's for the annual camping, as has also the Rev. W. Fleetwood with that of Transfiguration. The Rev. Harold Morse is returning from a months' supply in the Province of Quebec. The Rev. J. M. Chattin sailed on July 11th across the Atlantic, intending to spend most of his vacation in Ireland; his work as City Missionary being largely taken by the brother of Mr. Chattin's co-worker, the Rev. J. M. D. Davidson; and partly by Mr. Wilbur of the Western Theological Seminary, a candidate for Holy Orders. The Rev. E. A. Larabee spent July in the Dells of Wisconsin, with members of his household, and officiating part of the time in St. Paul's Church, Kilbourn. The Rev. H. Grattan Moore has

left to take duty during the month of August at Long Beach, a resort on Long Island. In Mr. Moore's parish, Christ, Winnetka, the Women's Guild paid last year \$500 on the new rectory. They are doing the same this year, thus reducing the indebtedness to \$1,500. In all, some six or seven of the city clergy are taking their one, two, or three months in foreign lands; and more than that number in resorts nearer home. Bishop Morrison of Iowa was a recent visitor in the city.

BY THE ACT of a burglar, a fortnight ago, the mission chapel of St. Luke's, Western Avenue, suffers the loss of its neat gold-lined silver chalice and paten, memorial offerings.

WORK is proceeding vigorously on the chapel of St. Andrew's; the amount necessary for a beginning, \$600, having been generously given by a parishioner, Mr. William F. Bingham, as a thank offering for delivery from shipwreck. But this does not represent quite one-half of the total cost, over \$1,200, which is needed for the completion and opening of the chapel by the middle or end of September. Yet the difference, requisite for furnishing, has been provided, Mr. and Mrs. Anthony G. Goodridge giving \$200 for a marble altar; others contributing font and credence table of the same material, altar book-rest, and solid oak altar rail; there will also be thirteen memorial windows. In addition to having at least one service a day throughout the year, the rector intends the chapel to be open during the day, from 8 A. M. or earlier, to dark, for private devotion.

THE CHOIR camping fund of Epiphany, now at Lake Delavan, is the unusually generous one of \$625. The organist, Mr. Hemington, is taking his vacation in his native England. Bishop Anderson has placed the services at St. Agnes' mission, 874 West 22nd St. and Robey, an offshoot of Epiphany, in charge of Dr. E. P. S. Miller, but the mission feels the loss of the late Horace R. Mitchell, who was very devoted to it.

THE CHOIR of the Atonement, Edgewater, for the first time, is enjoying a well-deserved outing. The party, numbering 28, and in charge of the Rev. T. D. Philipps, assistant choir-master Robt. Benson, and the choir-mother, Mrs. Brower, was the guest of the Duskewrera Club at their fine grounds, fronting 3,500 feet on White Lake, Michigan, from July 19 to 28 inclusive. It was a rare treat for the boys. It was, however, nearly marred by a serious mishap. A chorister who had been taught to swim by the choir-mother within twenty-four hours, had been encouraged to take his first trial of deep water by swimming across the little dock harbor, which he did—a distance of 40 feet—in good style; but, attempting to return before resting sufficiently, he became exhausted and sank twice before being rescued gallantly by two or three of the elder ones, who were excellent swimmers. If the kindly and efficient instruction given at this encampment were more generally extended, some diminution in these summer catastrophes would soon be noticeable.

THE BUREAU OF CHARITIES is doing a noble work in sending to the country and suburbs every week, hundreds of poor children and their mothers for an outing that is saving lives. Just north of Edgewater, on the lake shore, may now be seen about 25 tents, in which are domiciled each week, and for nearly two months, one hundred of these, from the infant of four months upwards. Some are allowed to remain over their allotted term of one week, at the discretion of the Camp superintendent; who, in this particular case, is a clergyman of the Church, the Rev. Samuel Babakhan Eshoo, a native of Persia, now of the Diocese of Pennsylvania, but recently of Alamosa, Colo. A similar encampment, with 125 individuals,

may be seen on the campus of the Northwestern University, Evanston.

CHRIST CHURCH, Waukegan, is inviting plans for a new parish house.

THOUGH the clerical changes in the Diocese, due to promotion or other removal, have been exceptionally numerous during the last two years or so, some of the vacant parishes have been speedily filled. For instance, the Bishop Coadjutor sent to the Church of the Good Shepherd, Mokence, recently vacated by the Rev. A. W. Higby, as "supply" for July, the Rev. J. F. Milbank, late of St. Stephen's parish, Ferguson, a suburb of St. Louis. Mr. Milbank has since been called to that parish, has accepted, and has moved with his family into the commodious rectory built under the direction of the late rector. Mr. Milbank received his education in the English Colleges of Taplow and Ramsgate; was ordained by the late Bishop Galleher in 1901, and was priested the following year by the latter's successor in the See of Louisiana. Present vacancies in this Diocese are the Redeemer, South Park; St. George's, Grand Crossing, and St. Paul's, Rogers Park. St. Bartholomew's, Englewood, will shortly be added to the number by the consecration of the rector as Bishop of Quincy.

THE REV. HERMAN LINDSKOG, who has had little or no cessation in his work for twelve years or more, was one of the speakers at the banquet on the 30th ult., commemorating the birth, just a century ago, of his countryman, John Erickson, who, by his improvement on the iron-clad man-of-war steamer, is justly regarded as one of the saviors of the Republic in the Civil War. Mr. Lindskog's subject was, "After the War." He is often referred to as the parish priest who averages a marriage or a burial for every day of the year. Of the former, he had 37 in the "marrying month" of June, and some 19 funerals. We regret to say that in the destructive hailstorm which visited west and northwest Chicago on Tuesday, July 22nd, our Swedish fellow Churchmen of St. Ansgarius' suffered loss to the amount of \$300 by the breaking of glass in the windows of their church. Fortunately, the most beautiful window, placed in 1888 as a memorial of Gustavus Unonius, the first rector, was not injured.

ON SUNDAY afternoon last the elegant font, recently given to complete the furnishing of the memorial chapel of St. Peter's, was used by the rector for the baptism of his first child.

AN ORDINATION of unusual interest took place at St. Bartholomew's Church, Englewood (Rev. Dr. M. E. Fawcett, rector), last Sunday, when, acting on behalf of the Diocese of Quincy, the Bishop of Milwaukee ordained to the diaconate H. Atwood Percival, D.D., and for the Diocese of Milwaukee, Matthew P. Bowie, B.A. The especial interest is due to the fact that both the newly ordered deacons were formerly Presbyterian ministers, and they were presented by the rector of the parish, Bishop-elect of Quincy, who was formerly a Methodist minister. Each of these three sectarian ministers were attracted to the Church by reason of her Catholicity, as it is commonly presented in the Middle West. Dr. Percival is the son of a Presbyterian minister, and received his degree of D.D. from Bates College. He was especially happy at just having received from a younger brother, who graduated this year at Leland Stanford University, the intimation that he would enter the General Theological Seminary in the fall, to study for Holy Orders. The service was a very dignified one, the Bishop being vested in cope and mitre. The sermon was preached by the Rev. Webster Hakes of St. Andrew's Church, Peoria, Ill. In the evening, Dr. Percival was himself the preacher. A consider-

able number from the parish of St. Paul's, Peoria, of which Dr. Percival has been in charge as lay reader and of which he is now rector-elect, were present at both services, in the church of which their Bishop-elect is rector.

THE EDUCATION COMMISSION of the Diocese held its third meeting on Monday, the 3d; and will, as soon as the Bishop's approval is secured, issue to all diocesan Sunday Schools a series of searching questions.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

The Clergy—Death of Mrs. Terrill—Litchfield Archdeaconry—Death of Rev. Dr. Maxcy.

THE BISHOP is seeking a well-earned rest in New Hampshire, among the White Mountains.

THE ENGAGEMENT is announced of the Rev. Charles N. Shepard, Adjunct Professor of Hebrew and Greek in the General Theological Seminary, and Miss Marguerite Dunbar of Bristol, Conn. Prof. Shepard is a native of Connecticut, a graduate of Trinity College and of the Berkeley Divinity School, and canonically connected with this Diocese.

THE REV. FREDERIC D. BUCKLEY of Trinity Church, Waterbury, preached in St. John's, New Milford (the Rev. J. F. Plumb, rector), on the evening of the Sixth Sunday after Trinity. Mr. Buckley spoke especially to his brethren of the Masonic fraternity. A large number of Masons were present and the congregation more than filled the church.

THE RECENT DEATH, at Newtown, of Miss Emma Frances Terrill, has brought sorrow to many hearts. This is especially the case among the people of Trinity parish, where she has long been a faithful communicant, a zealous worker, for the Church. Loyal in every place and station, she has, after prolonged suffering, found release, the abode of rest and peace. Of her it may be said, "She hath done what she could."

THE STATEMENT is made, we know not with what measure of truth, that St. Paul's, New Haven, is likely to call as successor to Bishop-elect Lines, the Rev. Charles E. Woodcock of Detroit. Mr. Woodcock is a Connecticut man, was ordained by Bishop Williams, and was formerly at the Church of the Ascension, New Haven, and at Christ Church, Ansonia. The fine church building of the latter parish was erected during his incumbency.

THE ANNUAL meeting of the Archdeaconry of Litchfield, was held on Tuesday and Wednesday, July 14 and 15, in the parish of Christ Church, Roxbury (the Rev. Walter Downes Humphrey, rector). The Rev. Gideon D. Pond of Bridgewater was re-elected Secretary and Treasurer. There was a service as usual, on Tuesday evening, with missionary addresses. The sermon at the celebration on Wednesday morning was preached by the Rev. P. G. Robinson of St. John's, Washington. The attendance was very general, and the good congregations attested the interest felt in the work of the Church by the people of this ancient parish.

THE REV. EATON WHITING MAXCY, D.D., priest in charge of St. Luke's, Bridgeport, died at the rectory on Tuesday, July 28, after an illness of several months. Dr. Maxcy was born at Providence, R. I., in 1832. He was graduated from Brown University, of which his ancestor, Jonathan Maxcy, had been one of the early presidents. Graduating afterward at Alexandria, he was made deacon and priest by Bishop Clark of Rhode Island. His first parish was St. Philip's, Crompton, R. I. Subsequently he was at St. Mark's, Warren, R. I., Christ Church, Troy, N. Y., St. John's, Norristown, Pa., and then rector of St. John's, Bridgeport, where he remained nearly eighteen years.

During his incumbency, there was erected the present church building of the parish, one of the finest in the Diocese. He then accepted his former parish at Troy, N. Y., and remained for fourteen years. In 1899 he returned to Bridgeport, assuming charge of St. Luke's, and there his latest years were spent.

His funeral took place at St. John's, on the afternoon of July 31. A considerable number of the clergy were in attendance, though some were absent from their parishes. The service was conducted by the Rev. Louis N. Booth of Trinity Church, and Archdeacon of Fairfield, assisted by the Rev. Henry M. Sherman. The Knights Templar and the Odd Fellows were in attendance. The sorrowing congregation filled the church. The burial was at Providence, R. I.

Dr. Maxcy leaves a wife and one son, Prof. Carroll L. Maxcy, M.A., Professor of English Literature at Williams College, Williamstown, Mass. He leaves also a stepson, Charles Crabbe, of Troy, N. Y. His degree of D.D. was from Hobart College.

He was "a good man, and full of the Holy Ghost and of faith."

"May he rest in peace, and may light perpetual shine upon him."

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Church Consecrated at Ocean City.

THERE ARE but few places in the state more beautiful than Ocean City, and in the Diocese of Easton, the new St. Paul's-by-the-Sea. is one of the handsomest and most needed for the thousands who have never had before a decent church to worship in, when they sought rest by this seaside resort. After years of hard personal effort the rector, the Rev. J. Gibson Gantt, has succeeded in erecting and having St. Paul's-by-the-Sea consecrated, the latter on Thursday, July 28th. Eight of the clergy of the Diocese—the Rev. Messrs. E. R. Rich, F. B. Adkins, P. D. Thompson, F. B. Randall, R. G. Hamilton, W. C. Butler, W. W. Greene, and David Hoover, together with Rt. Rev. Wm. Forbes Adams, Bishop of the Diocese, were present. The united vested choirs of Berlin and Salisbury rendered the music. The Bishop consecrated, preached the sermon, and celebrated. Hundreds of strangers and visitors, and many members from the parish church of St. Paul's, Berlin, were present. Altogether the occasion was a memorable one in the history of the Diocese.

The church is only partly furnished. An altar, the gift of the Woman's Auxiliary of the Diocese, altar linen from All Saints' House of Baltimore, two chairs, a font, a hymn board, and some lamps for winter use, have been given. An organ, choir stalls, pews, and all other furnishings are needed. But the church, as it is, is far superior to what has been at Ocean City. The good work being done, the blessed results that are following the regular and frequent ministrations of the rector, cause universal rejoicing in the parish and in many places in and out of the Diocese.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Illness of Dr. Beatty.

THE REV. ARCHIBALD BEATTY, D.D., President of the Standing Committee of the Diocese of Kansas, continues critically ill in Topeka, and is not expected to recover. All communications for the Standing Committee should be sent to the Rev. Irving Baxter, Lawrence, Kansas.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Progress at St. Ignace.

THE Church of the Good Shepherd at St. Ignace, seems to be entering upon a new era of prosperity. After being closed for about

nine months, the church was reopened a few weeks ago by appointment of the Bishop, with the Rev. Durlin Serenus Benedict as minister in charge. A general good feeling prevails in the parish, some handsome new altar cloths and an elegant chancel chair have been donated to the church, and an attractive broad cement walk put down in front of the church. The Rev. Mr. Benedict is determined and energetic in his work, and is apparently meeting with deserved success in his new field of labor.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Anniversary at Annapolis.

THE VENERABLE parish of St. Anne's, Annapolis, celebrated St. Anne's day, July 26th, with especial vigor this year by reason of the falling of the day on Sunday. The parish includes the church bearing its name, also St. Anne's chapel, and St. Philip's chapel for colored people. There is also a mission at Eastport. The history of St. Anne's goes back to the original settlement of Annapolis, the name of the mother of the Blessed Virgin being given in honor of Princess, afterward Queen Anne. King William gave a service of silver, marked with the royal arms (which silver is still in use), for the administration of the Holy Communion. Later, Queen Anne presented a bell for the parish church. This bell was destroyed in the fire of 1858.

NEWARK.

Progress at St. Philip's.

AT THE LAST regular vestry meeting of St. Philip's parish, Newark, a set of appropriate resolutions was passed expressing the grateful appreciation of the work and character of the late Rev. Reeve Hobbie, who had been rector for the past 15 years. A committee has been appointed to raise funds for an appropriate memorial to be placed in the church to the memory of Fr. Hobbie. The church has been supplied, through the kindness of Trinity Church, with cushions and kneeling benches. During the month of August the pews are to be made larger and the entire church renovated. The rector, the Rev. B. Wellington Paxton, has been granted a vacation, beginning Aug. 15.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Summer Theatre Services.

THE REV. J. E. JOHNSON of Philadelphia has made appointments for Theatre services during the month of August as follows: On

the 9th, in the Opera House at Littleton, N. H.; on the 16th, in the Opera House at Lancaster, N. H.; on the 23d, in the Opera House at Woodsville, N. H. In two of these towns the service is held on the hearty invitation and active coöperation of the local rector, who is backed by all the other ministers in the place; the immediate occasion of the meeting being the celebration of "Old Home Week."

Mr. Johnson is now making up his list of appointments for the fall and winter, and will be glad to hear from any clergymen who may be able to call his attention to openings for Theatre services in their neighborhood. His personal expenses in such work are borne by the Social Service Society of Philadelphia.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Many Improvements—The Diocesan Name—Missionary Canon.

THERE is a long list of improvements to be recorded in the Diocese for the past year. Most of them have been noted from time to time in the columns of THE LIVING CHURCH, but a summary of the work makes quite a formidable array. First, there is the dedication of a commodious parish hall for Christ Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector), large enough to accommodate the Sunday School and social gatherings of the entire parish. St. John's, Elizabeth, has also greatly increased the accommodations for its large Sunday School, and St. Andrew's chapel, nearly or quite doubled in size, has been dedicated. The vestry of Trinity Church, Elizabeth (the Rev. John R. Atkinson, rector), own the land and have a goodly sum of money on hand for a parish house, a rectory, and for the enlargement of the church building. Grace Church, in the same city (the Rev. H. H. Sleeper, Ph.D., rector), has the largest and most costly guild house in the Diocese, built as a memorial by the wife of the Bishop of New York, and thoroughly equipped with all modern appliances.

In Trenton, also, there has been great growth. St. Andrew's, an offshoot of Grace Church, has been built and opened in a growing suburb of the city, the land being the gift of an earnest Churchwoman. Christ Church (the Rev. E. J. Knight, rector), has been enlarged, the work forming a part of a permanent stone structure, to be completed as the means will warrant. The seating capacity is doubled, while the large basement has ample accommodations for the Sunday School and the choir and guild rooms.

St. Andrew's, Lambertville (the Rev. Her-

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bert Stanley Smith, rector), has purchased a valuable property adjoining the church which, besides giving ample room for a fitting memorial to the late rector, the Rev. E. K. Smith, will bring in the meanwhile a good yearly rental to the parish. St. Augustine's, Atlantic City, has been enlarged, nearly doubling the seating capacity; St. Augustine's, Camden, has paid its debt; St. John's, Salem, has a beautiful memorial cloister, of stone, connecting the church and the chapel; St. John's, Camden, has replaced its old organ with a new instrument, paid for and dedicated; St. Uriel's, Sea Girt, has been opened; St. Paul's, Rahway, and St. Mary's, Keyport, have been greatly improved; and St. Stephen's, Beverly, and Christ Church, Riverton, have paid off all their debt. Trinity, Vineland (the Rev. Robert L. Stevens, rector), has a memorial stone tower, and a chime of Meneeley's bells hung in it; and the Ascension, Gloucester (the Rev. Wm. Chauncey Emhardt, rector), has made large improvement and has nearly extinguished its indebtedness.

A COMMITTEE consisting of the Rev. Dr. A. B. Baker of Princeton, the Rev. Dr. W. Strother Jones of Trenton, and Messrs. James Parker (Perth Amboy), J. B. Pugh (Burlington), and Bayard Stockton (Princeton), has under consideration, and will report at the next diocesan convention, the proposal to change the name of the Diocese. The Bishop, in his last annual address, referred to this matter, but nothing was done at the time, the convention being occupied with the proposed change of name of the Church in America. The Diocese now bears the name of New Jersey, when in fact less than half the population of the state resides within our borders. The northern Diocese long since adopted the name of its chief city, Newark, and the Bishop urges that this is an example which may safely be followed by the Southern Diocese. It is, however, a rather difficult and delicate problem to settle the claims of the chief cities. Burlington was originally the seat of the Bishop; New Brunswick, Trenton, and Elizabeth, have claims on historic grounds; and Camden has the largest population.

AT THE REQUEST of the Bishop, the Rev. James Stoddard has presented suggestions for a proposed canon on organized missions that will be acted on next year, and meanwhile will bring about a consideration of the whole subject. The canon provides for the formation of an organized mission by any mission station, under certain conditions named, six baptized adults being chosen as a board of trustees, with the warden appointed annually by the Bishop. The mission to organize, must have 25 adult communicants.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

The Bishop Submits to an Operation.

IT IS REPORTED from Cooperstown that Bishop Potter has submitted to an operation for the removal of a small external growth from his right shoulder which, though not dangerous, has caused him some inconvenience. The operation was believed to be successful.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

B. S. A. in Germantown—Hord Genealogy—Improvements in Tacony—Philadelphia Notes.

THE GREATER number of the Philadelphia clergy will be out of town during August.

THE PARISH CHAPTER of the Brotherhood of St. Andrew of St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector), gave a reception to the chapter of Christ Church on the evening of July 17th. The rector of St. Michael's is the chaplain

of the Philadelphia Local Assembly of the Brotherhood. St. Michael's chapter will defray the cost of an exact reproduction of St. Augustine's Chair, Canterbury, which will be made from an historic mulberry tree cut down to make room for the enlarged chancel and sacristy at St. Michael's. This chair will be used as the Bishop's throne. The Rev. Arnold Harris Hord of St. Michael's is about to publish a superb supplement to the "Genealogy of the Hord Family," styled "Thomas Hord, Gentleman," born in England, 1701; died in Virginia, 1766. The Hord family is of Saxon origin and was seated for many years at "Coote House," near Bampton, Oxfordshire, England. There is a brass memorial in Ewell Church, Surrey, inscribed with the name of Thomas Hord, and in the same church another memorial bearing the name of his father, Allen Horde. Sir Thomas Hord, Knight, was distinguished in the great Civil Wars in England during the reign of Charles I., and in each successive generation the lord of the manor of Coote has borne this name. It is also interesting to find in the earliest records of the family in Virginia the name of "Thomas Hord, Gentleman." Some quaint old deeds have been found in the Court House at Tappahannock, in Essex County, Virginia (1720-1766). The book is dedicated to the late William Taliaferro Hord, M.D., of the U. S. Navy (1832-1901), father of the rector of St. Michael's, Germantown, who was descended from a family which has given many sons to fight for the Republic. The rectory of St. Michael's is full of interesting relics of the various wars in this country.

IMPROVEMENTS are about to begin at the Church of the Holy Innocents, Tacony, Philadelphia. The two story granite building will in two weeks undergo several important changes. The ceiling of the second floor will be taken off, and an additional space of eight feet will be gained by the overhead sloping roof. When finished the Sunday School will be moved to the second floor. A new \$1,200 pipe organ and nine stained glass windows, the gifts of wealthy families in the north-eastern section of the city, will also be put in the remodeled church. Rev. R. A. Edwards, D.D., the rector, announces that \$5,000—\$3,000 in cash and \$2,000 in gifts—has been given to the church.

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"So I gave Grape-Nuts a trial, more as something to eat than with any idea it would help me. My improvement commenced immediately and has kept right up until now I have used 7 packages and I feel like another person. I am in better health than I have been since boyhood and am strong and contented. Grape-Nuts food helped me after everything else failed, and I look on this as an evidence of the great power of proper food." Name given by Postum Co., Battle Creek, Mich.

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CONSIDERABLE PROGRESS both in material and spiritual matters, has already been made at the House of Prayer, Branchtown, under the leadership of the new rector, the Rev. C. Thacher Pfeiffer, who took charge of the parish last winter. An altar which was formerly at St. Luke's, Germantown, is now in use at the House of Prayer, and several new windows are soon to be put in place, one of which will be a memorial to the late rector, the Rev. George Bringham. There are frequent celebrations of the Holy Eucharist, and a very encouraging increase is noted in the congregations and in the Sunday School.

A NEW PROPERTY in Kensington has been acquired by Mr. R. R. P. Bradford for the furtherance of the several works under his charge in that part of the city, viz., the Lighthouse, the Women's Club, the Girls' Friendship Social, and the Boys' Club. It is hoped that the small building, which now occupies the lot, will before long be replaced by a larger administration building for these various works.

QUINCY.

Consecration of the Bishop-elect.

THE CONSECRATION of the Bishop-elect of Quincy, the Rev. Dr. Fawcett, is set for St. Bartholomew's day, Aug. 24, at St. Bartholomew's Church, Englewood, Chicago. The Bishop of Chicago has been asked to act as consecrator-in-chief, but the condition of his health not permitting, that duty is taken by the Bishop of Springfield. Other appointments are not yet determined upon, but will be completed within a few days.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

The Bishop's Anniversary.

ON JULY 22, the tenth anniversary of the consecration of Bishop Capers, a special service was held in Trinity Church, Columbia, of which church Bishop Capers was rector at the time of his election. Twenty clergymen were present, and many laymen from different parts of the Diocese. The procession entered the front door of the church, being led by the vested choir, singing "Ancient of Days." The services were beautiful and impressive, and the music elaborate. A most interesting address was made by the Rev. John Kershaw, D.D., rector of St. Michael's, Charleston. Then followed a celebration of the Holy Communion, after which the Rev. W. B. Gordon, on behalf of the clergy of the Diocese, presented Bishop Capers with a beautiful solid silver loving cup, lined with gold, containing \$310 in gold coins; and on behalf of the laity, with a handsome set of robes. The Rev. T. D. Bratton, D.D., then presented, as a gift from the children of the Sunday School, a solid silver private Communion set. Bishop Capers was deeply moved, and responded with touching words, thanking the clergy and the laity for their loyalty and faithfulness, without which,

he said, he never could have succeeded as he had done. After the services were over, the Bishop, the clergy, and the visiting lay men, adjourned to the Sunday School room, where a lunch was served them by the congregation of Trinity Church. A few short after-dinner speeches were made, and before they dispersed, the whole company joined in singing "Auld Lang Syne." The keynote of the whole occasion was the love, honor, and respect which every man, woman, and child in the Diocese feels towards their beloved Bishop.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.
Illness of Rev. G. W. Van Fossen.

THE SERIOUS illness of the Rev. G. W. Van Fossen, rector of All Saints' Church, Newark, is reported, at his home in that place.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.
Death of Rev. A. Bailey Hill.

THE REV. A. BAILEY HILL, who had, only a few months ago, entered upon the rectorship of St. Mary Magdalene's Fayetteville, and Trinity Church, Winchester, died suddenly in Norfolk, Va., July 25th. He had been spending a vacation among the Catskill Mountains in New York, and was on his way home. The news was a complete shock to his family and friends, who had not heard of his illness. Mr. Hill was an Englishman by birth and a graduate of Seabury Divinity School, Faribault, Minn. He was ordained by the late Bishop Whipple, both as deacon and as priest, in 1885, and began his ministry at All Saints' Church, Northfield, Minn. From 1887 to 1889 he was in charge of Christ Church, Albert Lea, Minn., and after the latter date was successively at Christ Church, Pierre, S. D., Christ Church, Bunker Hill, Ill., St. Jude's, Tiskilwa, Ill., St. John's, Bainbridge, Ga., and, since last spring, at the two missions in Tennessee already mentioned.

LIBERIA.

S. D. FERGUSON, D.D., Miss. Bp.
Convocation—The Name—Church Endowment Fund.

THE GENERAL CONVOCATION, which meets biennially, convened in St. Mark's Church, Harper, on the 11th of February and continued its session until the 16th. There were thirteen clergymen and sixteen lay delegates present, each of the four counties being represented. Several important questions were discussed. One was that on the proposed change of the name of the Church. In the usual episcopal address, the subject was introduced

and the following advice given: "We are now to weigh the subject carefully and use our own judgment in arriving at a decision. Let no change be advised simply for change sake. For more than one hundred years the body of Christians to which we belong has been known as 'The Protestant Episcopal Church in the United States of America.' Before consenting to change the old title, we should seek to know *why*. Will a new name impart anything to the Church that it does not already possess? Will it make it any better, or holier, or enable it to do any more for the advancement of Christ's Kingdom? What is to be gained by it? These are questions that seem to demand an explanation and affirmative answer before consent is given to such a change."

After a warm debate, in which the advocates of a change made strenuous efforts to carry their point, the vote was taken with the following result: For a change at the present time, clerical 4, lay 2; against a change, clerical 6, lay 13.

Considering that young men made up a majority of the members and their propensity for changing old things, the result of the vote on this question was surprising. May we not regard it an indication that when more important matters appertaining to the interest of the Church are committed to our care they are not likely to be tampered with, but will be carefully preserved? With regard to the present question, while under existing circumstances we do not deem it advisable to have the name of the Church, that will always sustain a material relation to us, changed, the time will come when it will be our privilege to select a name for the independent Church organization that will be formed here in Liberia, and we shall then try to avoid the apparent mistake which, in the opinion of some, was made by the fathers when a name was chosen for the American Church organization, then separated from the Church of England, and which they are now seeking to have changed.

Another subject discussed was that of self-support, and a step was taken in that direction when, by unanimous vote, it was decided to provide an endowment fund for the District. After a preamble, which states that "there is a great demand in the District for funds to carry into effect such enterprises as building churches and chapels, establishing educational or industrial schools, contributing to the support of disabled clergymen, and supplying other needs as the General Convocation or the Bishop of the District might direct," etc., the following resolution was adopted:

1. That a fund, to be known as the Church Endowment Fund, be established in the District to carry out the object above stated; and that each communicant member

of the Church be required to contribute toward this fund not less than sixty cents per annum, in monthly or quarterly installments. That the rectors or superintendents of stations shall collect this amount from their parishioners and deliver the same over to the trustees of the fund, taking a receipt for it, as well as meeting other requirements as the rules governing the fund may direct.

2. That there shall be elected biennially a Board of Trustees for the said fund, consisting of one clergyman and one layman in each county excepting Maryland, which, for good reasons, shall have two clergymen and one layman, with the Bishop of the District as chairman. The said Board of Trustees is to receive all funds and deposit the same in a reliable bank on interest, and also to hold for the District all real estate or other property which may be given or bequeathed for general or special objects.

3. That the said Trustees shall have authority to enact such rules and regulations touching this fund or other property as they may deem advisable; provided that all such rules and regulations shall be in keeping with this resolution.

4. That this action shall take effect immediately.

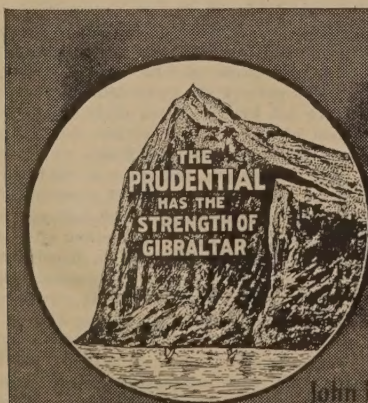
5. That the said Trustees are required to apply to the Legislature at its next session for an Act of Incorporation.

This is an important move, and will lead, I hope, to good results. Another thing needed, and one that must be started in the near future, is a scheme by which our regularly organized parishes shall raise a fund to support their rectors; beginning by contributing towards the same according to their ability, and gradually advancing to the entire responsibility. If our plans *re* industrial schools are carried into effect, it will be a help towards the achievement of this very desirable object—self-support.

A resolution was adopted endorsing the Bishop's action with regard to the Missionary Apportionment Fund. The amount to be raised in the District this year will therefore be \$425.

Action was taken to found a Library for the District, which is to be located at Epiphany Hall, Cuttington. Donations in books and periodicals containing healthy reading matter for this purpose will be gladly received.

Other less important actions were taken, all conspiring to make the Convocation a most interesting one. The religious services that were held twice every day with sermons and addresses were inspiring. The Sunday that intervened was a "red letter day." Three services were held, with full attendance at each. In the morning, I preached and advanced the Rev. J. R. Davis to the Priesthood. After that, a novel scene



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was witnessed—the setting apart of the first deaconess in this District. Mrs. Rosa D. Gibson, widow of the late Rev. R. H. Gibson, was commissioned to serve in that capacity in St. Mark's parish. The Holy Communion was celebrated, when more than 150 persons partook. In the afternoon, the Rev. Dr. Gibson preached, and 54 persons received the laying on of hands, of whom 20 were from St. James', Hoffman Station. Over one-half of the whole number came directly from heathenism. It was an interesting sight. There were men and women—some far advanced in age—in their own native costume, girls and boys from the same source, and others born and reared in civilization. They came forward and knelt side by side to receive the Apostolic rite of Confirmation. In the evening a general missionary meeting was held, when addresses were made by the clergy present.

Another interesting occasion was when the Convocation sat as a Board of Directors of our Missionary Society in this District and received reports from fifteen different parochial organizations, together with contributions towards expenses. It is then that we learn what our people are doing of themselves to help the advancement of Christ's Kingdom.

It was also my privilege to be present at the biennial meeting of the Woman's Auxiliary. The general officers, who reside in Monrovia—Mrs. Sarah C. Ferguson, President, and Mrs. Ella M. Grimes, Secretary—were in attendance, and there were delegates from different parts of the District. One important action taken by the ladies was a resolution to raise a fund towards the support of the deaconess, which is a step in the right direction.

After the adjournment of the Convocation, several of the clergy and others accompanied me to Rocktown Station, and we there consecrated the new St. Paul's Church. After a short address, the Superintendent, the Rev. W. C. Cummings, presented five strong young men—all recently from heathenism.

SAMUEL DAVID FERGUSON,
Missionary Bishop.

CANADA.

News of the Dioceses

Diocese of Montreal.

BRIEF REFERENCE to the death of the Pope was made in Christ Church Cathedral, Montreal, by the new vicar, the Rev. Herbert Symonds, D.D., on July 26th. He said the thoughts of the whole civilized world had been turned to the death-bed of that great Pontiff.—A BEAUTIFUL window was unveiled in St. Luke's Church, Waterloo, July 26th, in memory of the late Sylvia Blanche Lee, who died in South Africa in March last, when not quite 21 years old. She was the youngest of the band of Canadian teachers who went out to South Africa in the spring of last year to teach the Boer children. The subject of the window is Christ blessing the little children. The rector, in his sermon on the occasion of the unveiling of the window, said that ample testimony had been received from across the sea that Sylvia Lee tried to do her duty, and in doing her duty was forgetful of herself; but in forgetting herself she won others.

Diocese of Columbia.

THE SUM of \$300, given every year by the W. A. for Chinese work in British Columbia, will in future be divided equally between the Dioceses of Columbia and New Westminster, instead of being sent solely to the latter as in the past. The fact that the buildings erected for Chinese work in Vancouver by the last W. A. Triennial Thank Offering are now producing a revenue, made the new arrangement seem only fair, as money is equally needed for Chinese work in the Diocese of Columbia.

Diocese of Toronto.

AN IMPORTANT meeting of the General Board of the W. A. will be held in Toronto, most likely in the second week of September, when advantage may be taken of the low rates on the railways for the Dominion Exhibition to enable many members to attend.

Diocese of Huron.

THE GROWTH of the Anglican Young People's Association in this Diocese, where it had its beginning, is very steady. It has been adopted in Toronto and Niagara Dioceses.

Diocese of Rupert's Land.

THE SPECIAL meeting of the Provincial Synod, called by Archbishop Machray for the purpose of selecting a Suffragan to assist him, and to select a Bishop for Saskatchewan, is to be held on the 1st of October.—WHEN Bishop Lofthouse of Keewatin held a Confirmation for Archbishop Machray at Sioux mission in July, one of the candidates was an old Indian woman 70 years old, who had recently been baptized. Her son, whom the Archbishop has licensed to be a lay reader, read the lesson at the Confirmation service.

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THE COMPETITION for the prize of \$50, offered for an acceptable tune to the missionary hymn, "Wider, and wider yet," is progressing favorably. Full details regarding this prize were given in THE LIVING CHURCH for June 13th. We continue to receive letters, however, asking for information, and we repeat that competition closes October 1st, 1903, and that the right is reserved to withhold the prize in case no composition submitted be accepted.

The words of the hymn were printed in

CHANGE

QUIT COFFEE AND GOT WELL.

A woman's coffee experience is interesting. "For two weeks at a time I have taken no food but skim milk, for solid food would ferment and cause such a pressure of gas and such distress that I could hardly breathe at times, also excruciating pain and heart palpitation and all the time I was so nervous and restless.

"From childhood up I had been a coffee and tea drinker and for the past 20 years I have been trying different physicians but could get only temporary relief. Then I read an article telling how some one had been cured by leaving off coffee and drinking Postum, and it seemed so pleasant just to read about good health I decided to try Postum in place of coffee.

"I made the change from coffee to Postum and such a change there is in me that I don't feel like the same person. We all found Postum delicious and like it better than coffee. My health now is wonderfully good.

"As soon as I made the shift from coffee to Postum I got better and now all of my troubles are gone. I am fleshy, my food assimilates, the pressure in the chest and palpitation are all gone, my bowels are regular, have no more stomach trouble and my headaches are gone. Remember I did not use medicines at all—just left off coffee and drank Postum steadily." Name given by Postum Co., Battle Creek, Mich.

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full in the issue referred to, but copies will be forwarded upon application to the Music Editor.

Competitors are asked to send with their manuscripts two self-addressed envelopes. We again repeat that the range of the tune should not be great—neither too high nor too low for congregational use.

In our next issue we hope to give a fuller account of the action of the Society of the Cincinnati in regard to the awarding of the prize for the best tune to "My country, 'tis of thee." Just what effort will be made to popularize the new tune remains to be seen. As we have said before in this column, it will be more or less difficult to supplant the old tune, which has become fixedly associated with the words of the national anthem. The question is not one of musical merit alone, and a very excellent tune may be received with too little favor.

The motives of the Cincinnati in taking up this matter are most patriotic, and we trust they may be carried to a successful issue.

We shall be very glad if some of our correspondents can throw a little light upon the origin of the "Old Chant" which is so much used in this country for the *Gloria in Excelsis*. We believe it to be of Scotch source. The melody is thought to be taken from the very tune ("God Save the King") the Society of the Cincinnati are trying to get rid of. Certainly the similarity between the two compositions goes far in support of this supposition.

We wish to know who the composer of this Old Chant was, and how it came to be used for the musical climax of the Communion Office.

It evidently came into existence when the true nature of the Eucharistic Office was not fully understood. We have never heard this chant in any English Cathedral, or parish church—in fact we do not think it is known in England. The probability is it was first used here when Church ritual and music were both at a very low ebb. If of Scotch origin, was it used abroad in the same way as it is here, or was it a secular melody taken from "God Save the King," and afterward altered into a chant? Aside from its doubtful origin, it is undesirable to use it for a portion of the Communion Office which demands the very highest and fullest musical expression.

Happily the time has gone by when the Holy Eucharist was specially marked by musical neglect. Nevertheless this "Old Chant" seems to have become deeply rooted in many parishes, and judging from the numerous service lists which are sent us, it is used quite frequently, to the exclusion of the many beautiful settings to the *Gloria in Excelsis* which have been composed by the greatest musicians of the English Cathedral school.

Church music reaches its highest uses and possibilities in the Communion Service. Jebb tells us in his great work on the Choral Service: "The Communion is eminently the Church's song of praise, accompanying her highest act of Faith. In it she more especially acknowledges the present influences of Christ among His people, and in songs taught her by those angels who glorify Him in heaven, commemorates not only His sacrifice once offered, but the everlasting triumph over death which was its consequence, and that eternal life, which He communicates through the Holy Spirit to the Church; and which, in the full assurance of faith, she here seeks in a more peculiar manner through the ordinance of his own institution. This seeking for his special grace being in itself an act of praise and thanksgiving, and of most perfect commemoration, has therefore been from ancient times called the Eucharist. And though prayer and confession rightly find their place in the office, yet these are but preparatory

acts, and subordinate to that joyful confession of Faith, and that expansive voice of hope, which predominate throughout.

"It is plain from the very nature of the case, that no part of Divine Service ought to be celebrated with greater choral fullness, than the office of the Holy Communion. And when the spirit of primitive devotion has returned to us, so it will be practically acknowledged. If the use of music be in any case allowable, all arguments in its favor have tenfold cogency when considered in connection with this Christian feast."

It is therefore in the *Kyrie, Credo, Sanctus, Benedictus, Agnus Dei*, and *Gloria in Excelsis*, that music finds its greatest opportunities. This so-called "Old Chant" is so far outclassed in dignity and Churchliness by the many available settings to the *Gloria in Excelsis*, it is high time it gave place to what is higher, and more in keeping with the character of the Eucharistic Office.

We trust we may hear from our correspondents on this subject.

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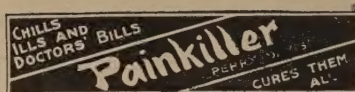
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